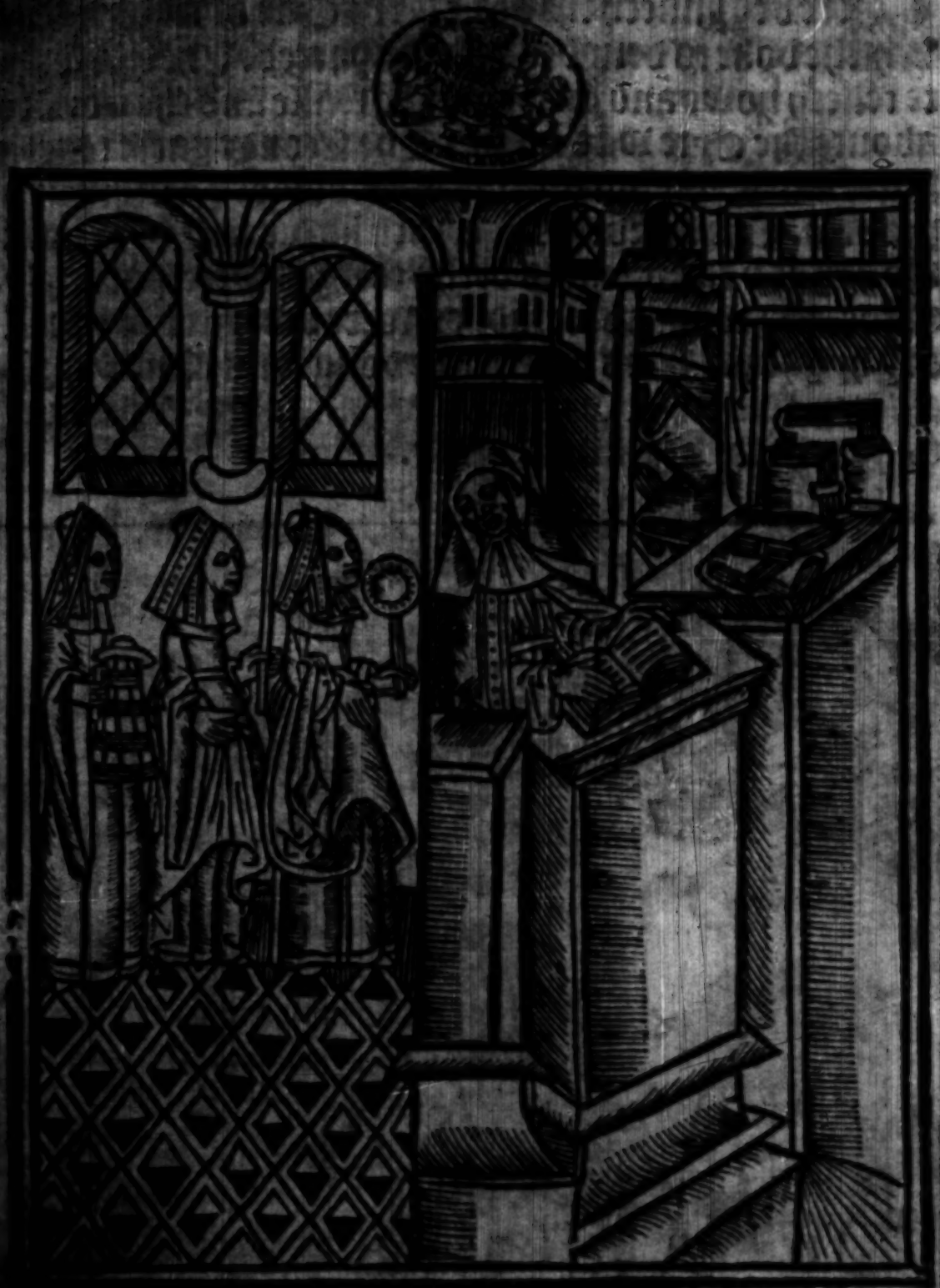
Here begynneth the boke of the Cyte of Ladyes/the whiche boke is deuyded in to.iij.partes. The fyrst parte telleth howe and by whom the walle and the cloyſtre aboute the Cyte was made. The ſeconde parte telleth howe and by whom the cyte was buylded within and peopled. The thyrde parte telleth howe and by whom the hyghe battylmentes of the towres were parfytely made/and what noble ladyes were ordeyned to dwell in ỹ hyghe palayces and hyghe dongeons. And ỹ fyrſt chappytre telleth howe and by whom and by what mouynge the ſayd cyte was made.



G.SIEEVENS



¶ Here begynneth the table of the fyrste parte of this present boke.



¶ The fyrst chappytre telleth howe and by whom the Cyte of Ladyes was fyrste begon to buylde. Capitulo. primo.

¶ Xpine telleth howe .iij. ladyes appered to her / & howe she ỳ went before reasoned with her fyrste and comforted her of the displeasure that she had Capitulo. Secundo.

¶ Xpine sayth howe that the lady that reasoned with her deuysed what was her propryete & wherof she serued / and tolde her howe she sholde buylde a cyte with ỳ helpe of these .iij. ladyes. Ca. iij.

¶ Xpine telleth howe the lady deuysed to her the Cyte that was commytted to her to make and ỳ she was stabled to helpe her to begyn the walles and the cloystre aboute / and after tolde her her name. Capitulo. iiij.

¶ Xpine telleth howe the seconde lady tolde her her name / and wherof she serued / & howe she sholde helpe her to make the masonrye of the Cyte of Ladyes. Ca. v.

¶ Also Xpine telleth howe the thyrde lady tolde her what she was and wherfore she serued / and howe she wolde helpe her to make the hyghe bataylmentes of the towres of her Cyte and to people it with noble ladyes. Ca. vj.

¶ Also Xpine telleth howe she spake to the thre ladyes. Ca. vij.

¶ Here Chine telleth how by the comun aunde-
ment of dame Reason she began to dygge the er-
the to make the foundement. Ca. viij.
¶ Here Chine telleth how she dygged in ꝑ erthe
which is to vnderstande the questyons that she
made to Reason/and how reason answered her
Capitulo. ix.
¶ Also of the same altercacyons and answeres.
Capitulo. x.
¶ Chyne demaundeth of Reason wherfore it is
that women sytteth not in the syege of pleadynge
Capitulo. xj.
¶ Also it speketh of the Empresse Nychole / and
after of dyuers noble quenes and pyncelles of
fraunce. Ca. xij.
¶ Of the quene of fraunce which was named
fredegonde. Ca. xiij.
¶ Of altercacyons and argumentes of Chine to
dame Reason. Ca. xiiij.
¶ Of the quene Semyramys. Ca. xv.
¶ Of the Amozones. Ca. xvj.
¶ Of ꝑ quene of Amozonye Thamaris. Ca. xvij.
¶ How the stronge Hercules & Theseus wente
vpon the Amozones and howe the .ij. ladyes Me
nalope and Ipolyte had almoost ouercome them
Capitulo. xviij.
¶ Of the quene Pantasylea howe she wente to
the socours of Troye. Ca. xix.
¶ Of Cenobye quene of Palmurenes. Ca. xx.

¶Of Lylye moder of ỳ good knyght Thyerrys. Capitulo. xxj. Lilia
¶Of the quene of Fraunce fredegonde. Ca. xxij. Frodegond.
¶Of the mayde Camylle. Ca. xxiij. Camilla.
¶Of ỳ quene Veronycle of Capadoce. Ca. xxiiij. Veronicla.
¶Also of the noble Archemyse queue of Carye. Capitulo. xxv. Archemisia.
¶Of the hardynesse of Cleolis. Ca. xxvj. Cleoli.
¶Cpine demaundeth of Reason yf euer god lyste to make a Woman so noble to haue ony vnderstã dynge of the hyghnesse of scyence. Ca. xxvij.
¶Of the Women that Were enlumyned of grete scyences and fyste of the noble mayde Cornyfye. Capitulo. xxviij. Cornifica.
¶Of Pyobe the Romayne. Ca. xxix. Proba.
¶Of Sapho poete and philosophye. Ca. xxx. Sapho.
¶Of the mayde Manthoa. Ca. xxxi. Manto.
¶Of Medea and another quene named Cytes Capitulo. xxxij. Medea.
¶Cpine asketh of Reason yf there was euer Woman that founde ony thynge of herselfe that was not knowne before/and she tolde her of Nycostra te otherwyse called Carmentis. Ca. xxxiij. Carmenta.
¶Of Mynerue that founde many scyences/and the manere to make Armoure of Iron and steele. Capitulo. xxxiiij. Minerua.
¶Of the ryght noble quene Seres. Ca. xxxv. Seres.
¶Of the noble quene Ises that founde fyste the crafte to make Orcharde and to plante plantes. Ises.

Tabula.

Capitulo. xxxvj.
¶Of the grete welthe that is come to the worlde by dyuers ladyes. Ca. xxxvij.
¶Of the same. Capitulo. xxxviij.
¶Of the mayden Arenye that founde the crafte to shere sheepe/to dresse the wolles/ and to make clothe. Ca. xxxix.
¶Of Pamphyle that founde the crafte to drawe sylke of the wormes. Ca. xl.
¶Of Thamar that was a souerayne maystresse in the crafte of payntynge/and of another named Irayne. Ca. xlj.
¶Also it speke of Sempronyne. Ca. xlij.
¶Also Xpine asketh of Reason yf naturall pudẽce be in woman. Ca. xliij.
¶Also it speketh of Gaye Cyrsyle. Ca. xlv.
¶Also it speketh of the aduyse of Dydo quene of Cartage. Ca. xlvj.
¶Also it speketh of Oppys. Ca. xlvij.
¶Also of Lauyne doughter of the kynge Latyn.

¶Thus endeth the table.

¶Here after folowyth the Prologue of the prynter.

The kyndly entente/ of euery gentylman
Is the furtheraunce/ of all gentylnesse.
And to procure /in all that euer he can.
For to renewe/all noble Worthynesse.
This dayly is sene/at our eye expresse.
Of noble men/that do endyte and rede.
In bokes olde/theyr Worthy myndes to fede.

¶ So nowe of late/came in my custodye.
This foresayd boke/ by Bryan Anslay.
yoman of the seller/ with the eyght kynge Henry
Of gentyl Women/the excellence to say
The whiche I lyked/but yet I made delay
It to impresse/for that it is the guyse.
Of people lewde/theyr prowesse to dyspyse.

¶ But then I shewed/the foresayd boke
Unto my lorde/the gentyll Erle of kente
And hym requyred/theron to loke.
With his counsayle/to put it in to prente
And he forthwith/as euer dylygente
Of ladyes (abrode) to spreade theyr royall fame.
Exhorted me/to prynte it in his name.

¶ And I obeyenge gladly his instaunce
Haue done my deuoyre/of it to make an ende
Prayenge his lordshyp/with others ỹ shall chaunce.
On it to rede/the fautes for to amende.
If ony be/for I do fayne intende.
Gladly to please.and wylfully remytte
This orde rude/to them that haue fresh wytte.

¶ Thus endeth the prologue.



Here begynneth the fyrste chapytre Whiche telleth howe & by whome the Cyte of Ladyes Was fyrst begon to buylde. Capitulo. Primo.

G.R.M.C. BR. MUS.

After the maner that I haue moche in vsage/and to that thynge Whiche the exercyse of my lyfe is mooste dysposed/that is to knowe in the haunt tynge of studye. On a day as I Was syttynge in my lytell cell dyuers bokes of dyuers matters aboute me. Wyne entente Was at that tyme to trauayle and to gather in to my conseyte the Wayenge of dyuers sentences of dyuers auctours by my longe tyme beforе studyed. I dyrected my vsage toWarde thoſe forеsayd bokes / thynkynge as forе ỳ tyme to leue in peas subtyll thynges / & to dyſporte me forе to loke vpon some pleasaunt boke of the Wrytynge of some poetes / & as I Was in this entente I serched aboute me after some praty boke/& of aduenture came a straunge boke in to my handes that Was taken to mè to kepe/I opened this boke and I sawe by ỳ intytulacyon that it called hym Matheolus. Then in laughynge bycause I had not sene hym/and oftentymes I had herde speke of hym that he sholde not speke Well of the reuerence of Women. I thought that in maner of solace I wolde vysyte hym. And yet I had not loked longe on hym but ỳ my good moder that bare me called me to the refeccyon of

ſouper wherof ỳ houre was come purpoſynge to
ſe hym in the moꝛnynge/ I lefte hym at ỳ tyme / &
in ỳ moꝛo we folowynge I ſate me agayne to my
ſtudy as I dyde of cuſtome I foꝛgate it not in put
my wyll to effecte ỳ came to me ỳ nyght beꝛoꝛe to
vyſyte ỳ foꝛeſayd boke of Watheolus . And then
I began to rede & to pꝛoſede in hym. But anone ſe
med ỳ matter was not ryght pleaſaunt to people
ỳ delyted them not in euyll ſayenge/ noꝛ it was of
no pꝛofyte to ony edyfyenge of vertue/ ſeynge the
woꝛdes & the matters dyſhoneſt of whiche it tou
ched vyſytynge here & there/ & ſo came to ỳ ende I
lefte hym & toke hede of moꝛe hygher matters & of
moꝛe pꝛofyte / yet the ſyght of this foꝛeſayd boke
howbe it that he was of none auctoꝛyte it engẽ
dꝛed in me a newe thought / whiche made grete
meruayle to growe in my courage / & thynkynge
what myght be the cauſe and wherof it myght co
me that ſo many dyuers men clerkes and others
haue ben and ben enclyned to ſay by mouthe/ & in
theyꝛ treatyſe and wꝛytynges ſo many ſlaundꝛes
and blames of women and of theyꝛ condycyons
& not onely one oꝛ twayne noꝛ this Watheolus/
whiche amonge others hath no maner of reputa=
cyon and treateth in maner of ſcoꝛne/ but generall
ly in all treatyſes of phyloſphꝛes / poetes / and all
rethoꝛycyens / whiche ſholde be longe to reherce
all theyꝛ names / ſpeketh as it were by one mou=
the and accoꝛdeth all in ſemble concluſyon deter=
mynynge that ỳ condycyons of women ben fully

enclyned to all vyces. These thynges thynkynge in me ryght depely / I began to examyne myselfe and my condycyons as a woman naturall. And in lyke wyse I dyscuted of other women / whos companye I haunted / as well of pryncesses and of grete ladyes as of meane gentyll women ryght grete plentye / whiche of theyr graces haue told me theyr pryuytees and strayte thoughtes to knowe by my Iugement in conscyence and with out fauoure yt it it myght be trewe that so many notable men of one and other wytnesseth / yet not withstandynge that for thynges ỳ I myght know we as longe as I haue sought and serched I coude not perceyue that suche Iugementes myght be trewe agaynst the naturall condycyons or maners of women. I argued strongly agaynst these women sayenge ỳ it sholde be to grete a thynge ỳ so many famous men / so solempne clarkes of soo hyghe and grete vnderstandynge / so clerely seynge in all thynges as it semed that sholde haue spoken or wryten lyengly / and in so many places ỳ of payne I founde ony morall volume what so euer ỳ auctoure were ỳ or I had redde it to ỳ ende but some chappytres or certayne clauses were of blamynge of theym. This onely shorte reason made me to conclude that myne vnderstandynge / for his symplenesse ignorraunce ne coude not knowe my grete defautes and semblably of other women that alwaye it accorded that it was so truely / and soo I reported me more to the Iugement

of other then to that I felte or knowe of myselfe.
Thus in this thought was I as a persone halfe
from hymselfe/& there came before me ryght gre-
te foyson of dyttyes & prouerbes of many dyuers
auctours to ỹ purpose ỹ I remembred in myselfe
one after another / as it were a welle springyn-
ge. And in conclusyon of all I determyned ỹ god
made a foule thynge when he fourmed woman
in meruaylynge howe soo worshypfull a werke
man deyned euer to make one soo abhomynable
werke whiche is the vessell as by sayenge of thē
& ỹ draught & herbegage of al euyll & of all vyces
Then I beynge in this thought there sprange in
me a grete displeasannce & sorowe of courage in
dysprayslynge myselfe & all womenkynde so as yf
ỹ sholde be shewed in nature/& I sayd suche wor-
des in my' complayntes. Ha lorde god howe may
ỹ be/for if I arre not in ỹ fayth I ought not doubt
ỹ thyne infynyte wysdome & veray parfyte good-
nesse had nothynge made but ỹ all were good / &
fourmest not ỹ thyselfe womā ryght singulerly &
then ỹ gaue her all suche inclynacyons ỹ pleased ỹ
ỹ she sholde haue & howe maye ỹ be ỹ thou sholde
haue fayled in ony thynge/& alway se here so ma-
ny grete occasyons thus Juged determyned & cō
cluded ayenst them I can not vnderstande this re
pugnaunce/& yf it be so good lorde god ỹ it be true
ỹ womankynde habounde th in so many abhomy
nacyons as many men wytnesseth/& thou sayest
thyselfe ỹ the wytnesse of many is for' to byleue/

by the whiche I ought not doubte but that it shol de be true. Alas good lorde why haddest thou not made me to be borne in to this worlde in ỳ maseu lyne kynde/to that entente ỳ myne enclynacyons myght haue ben al to haue serued the the better & ỳ I sholde not haue erred in ony thynge & myght haue ben of so grete perfeccyon as they say ỳ men be/yet syth it is so that thy debonayrnesse stretche th not so moche towarde me/then spare my negly gence in thy seruyce good lorde god/& be not dys= pleased. For that seruaunt that receyueth leest re= wardes of his lorde/leest is bounde to his seruy= ce. Suche wordes & mo ynowe I sayd ryght lon ge in my sorowfull thought to god and in my la= mentacyon so as she that by my foly helde me ry= ght euyll contente of that that god made me to be borne in to this worlde in kynde of woman.

CXpine telleth howe .iij. ladyes appered to her/& howe they ỳ went before reasoned with her fyrste and comforted her of the displeasure that she had

Capitulo. Secundo.

AS I was in this sorowfull thought ỳ heed downe cast as a shamfull per sone/the eyes full of teeres holdynge myne hande vnder my cheke/leanyn= ge on ỳ pomell of my chayre sodeyn ly I sawe come downe vpon my lappe a streem yn ge of lyght as it were of ỳ same. And I that was

in a derke place i Whiche ȳ sone myght not shyne
as ȳ houre sterte then as thoughe I had ben wa=
ked of a dreme/and dressynge the heed to beholde
this lyght fro whens it myght come I sawe befo
re me standynge thre ladyes crowned of ryght so
uerayne reuerence. Of the whiche the shynynge
of theyr clere faces gaue lyght vnto me and to all
the place/there as I was meruayllynge neyther
man nor woman with me consyderynge the doze
close vpon me / and they thyder came doubtynge
leest it had ben some fantasye for to haue tempted
me made the sygne of the crosse in my forehede ful
of drede. And then she whiche was the fyrst of the
thre in laughynge began thus to reason with me
Dere doughter drede ȳ nought/for we be not co=
me hyder for nothynge that is contrary vnto the/
nor to do the to be encombred but for to comforte
the as those that haue pyte of thy trouble / and to
put the out of the ygnorauncе that so moche blyn
deth thyne vnderstādynge/ and that thou putteſt
fro the that thou knowest of very certayne scyen=
ce/to gyue faythe to the contrary to that whiche
thou feleſt not/ne seeſt not/ne knowest otherwyse
than by pluralyte of straunge opynyons. Thou
resemblest the fole of the whiche was made a Ja
pe whiche was slepynge in ȳ mylle and whas clo
thed in the clothynge of a womā/and to make re=
semblaunce those that mocked hym wytnessed ȳ
he was a woman/& so he byleued more theyr fal=
se sayynges than ȳ certaynte of his beynge. Howe

is it sayne doughter/& where is thy wytte become
Hast thou forgoten nowe howe ỳ fyne golde proueth hym in the fornayse ỳ he chaungeth not his vertue but is more playaunt to be brought in to dyuers facyons. And knowest thou not ỳ the moost mernayllous thynges be moost debatous & most arguous yf thou wylte aduyse the / In the same wyse to the moost hyghe thynges that ben ỳ is to knowe ỳ celestyall thynges. Beholde yf these grete philosophres that hath ben that thou arguest agaynst thyne owne kynde haue determyned false and to the contrary of trouthe / and as they repugne one agaynst another as thou thyselfe hast sene in ỳ boke of Metaphisike where as Arystotle reproueth theyr oppynyons / and rehersleth the same wyse of Plato and of others/& note this agayne. Iff saynt Austyne and other doctours of ỳ chyrche haue done so/the same wyse Arystotle in some partyes al be it that he be called the prynce of philosophres and in whome Philosophye naturall and morall was soueraynely. And it semeth that trowest that al the wordes of Philosophres ben artycles of the fayth of Jhesu cryst/and that they maye not arre. And as to these poetes of whiche thou spekest knowest not thou well that they haue spoken in many thynges in manere of fables. And do entende so moche to the contrary of that that theyr sayenges sheweth. And it maye be taken after the rewle of grammere the whiche is named Antyphrasys/the whiche entendeth thus

as thou knowest well/as one sholde say sych one is a shrewe/that is to saye that he is good/and so by the contrary. So I counsayle the that thou do thy prohyte of theyr sayenges & thou vnderstande it to what so euer be theyr entente in suche places where as they blame women. And peraduenture this same mā that is Wacheolus in his boke vnderstode ỹ same. For there be many thynges who so taketh them after the letter it sholde be pure heresye/and shame to hym that sayth it/& not onely to hym but to others. And the same wyse of ỹ Romaunce of the rose on whome is put grete fayth bycause of the auctoryte of the maker of the ordre of maryage whiche is an holy estate & worshypfull & ordeyned of god. This thynge proueth clerely by experyence that the contrary is true of the shrewdenesse that they purpose and sych to be in that estate/to the grete charge and blame of women. For who was euer that housbande ỹ euer suffred suche maystrye of his wyfe that she sholde haue leue to saye so many vylanyes and iniures as they put vpon women that they sholde saye/I byleue what so euer thou hast seue in wrytynge ỹ ta wolt it neuer at ỹ eye. So they be pure lesynges ryght shrewdely coloured. Thus I say in concludynge my lefe frende that folye cauted ỹ this presente opynyon. Nowe come agayne to thy selfe & take thy wytte & trouble ỹ no more for suche fantalyes. For knowe wel ỹ all this euyll sayynges generally of womē hurteth ỹ sayers & not ỹ womē.

crispine

Cxpine sayth howe that the lady that reasoned with her deuysed what was her propyete & wher of she serued/ and tolde her howe she sholde buyl-de a cyte with ỹ helpe of these.iij.ladyes.Ca. iij.

This famous lady sayenge these wor-des to me with ỹ presence of whome I can not say whiche of my wyttes was mooste vndertaken in myne he-rynge/in herkenynge of her worthy wordes where that my syght was in beholdynge her grete beaute / her attyre/her reuerent porte) & her ryght worshypfull countenaunce / & the same wyse of the others/and wyst not whiche of them to beholde/for soo moche these thre ladyes resem-bled eyther other / that of payne I myght knowe that one from that other / but that I sholde haue ben deceyued.And she of the lesse auctoryte than that other had her chere so fyerse that whome her eyen behelde was not so hardy) but that he sholde be vndertaken with grete drede.For it semed that she manased the euyll doers. Soo I was before them standynge vp from my syege for theyr reue-rence beholdynge them without saynynge of ony worde/as that persone that was so ouertaken ỹ coude not sowne a worde.And I had grete mer-uayle in my herte thynkynge who they myght be and ryght gladly yf I had durste I wolde haue asked theyr names and theyr beynge / and what

was the lygnyfyenge of ỹ dyfferent ſeptres ỹ eche of them helde in theyr ryght handes Whiche were of ryght grete rychelle and wherfore they were come thyder/yet When I had thought me not Worthy to reaſon With them in ſuche demaundes ſoo hyghe ladyes as they appered vnto me I durſt in no manere but contynued my lyght vpon theym halfe aferde/ & halfe aſſured by the Wordes that I had herde them ſaye/Whiche hathe caſt me out of my fyrſt thought/yet that ryght Wyſe lady ỹ had reaſoned With me Whiche knewe my thought in ſpyryte as ſhe that hath lyght in all thynges anſwered to my thought ſaynge thus. Dere doughter knowe ye that the prouydence of god that nothynge leueth vayne ne cometh not vs to eſtable thoughe that we knowe celeſtyall thynges to be & to haunte amonge the people of this bace World de to ỹ entente to put in ordre & to holde in equyte the ſtablementes made by ourſelfe after the Wyll of god in dyuers offyces/to ỹ Whiche god we thre ben doughters and of hym borne. So it is myne offyce to redreſſe men and Women When they are out of the Waye to put them agayne in the ryght Waye. And I come to thē pryuely in ſpyryte all couertely/and I preche them & teche them in ſhewynge theyr erroure/and that in Whiche they fayle I aſſygne them the cauſes/ & after I teche theym ỹ manere to folowe that that is to do/and howe they ſholde flee that that is to be lefte. And for ỹ I ſerue to ſhowe clerely and make to ſe in conſey

ence theyr dedes to euery man and woman / and
theyr prope tatches and defautes / thou feest me
holde in stede of a septre this bryght glasse or my-
roure that I bere in my ryght hande knowe this
for trouthe that there is no persone that loketh in
this myroure but he maye knowe euery creature
what he is clerely. O my myroure it is of so grete
dygnyte that it is not without grete cause that he
is so enuyronned of so ryche precyous stones as
thou seest it. For by hym these beynges qualytees
proporcyon & measures of al thynges ben know-
ne / ne without hym may nothynge be well made
nor done / & for ꝑ that thou desyrest to knowe also
the offyces of myne other two systers ꝑ thou seest
here / to that entente that the wytnessynge of vs
may be to the more certayne eche of them in theyr
owne persone shall answere of theyr name and of
theyr proprete / yet the cause and the mouynge of
our comynge shall be declared by me ryght here /
I make the to vnderstande that as there shall be
done nothynge without good cause / our apperyn
ge is nothynge here in vayne. For thoughe that
we be not comunely in many places and that the
knowlege of vs cometh not vnto all people.
Neuertheleſſe for the grete loue the whiche thou
haste for to enquyre after thynges by veray longe
and contynuall studye / by the whiche thou doest
yelde thyselfe here solytarye / and thou withdraw-
est the out of the worlde / thou haste deserued and
thou deseruest to be vysyted and to be comforted

of vs in thy trouble & sorowe as ryght a dere frende/& that thou be made clerely seynge those thynges that defoule & trouble thy courage in the derkenesse of thought. Also there is a gretter cause of our comynge and a more special that thou shalte knowe by our reuelacyon/so vnderstande to that entente that this errour myght be destroyed We wolde that these ladyes and all worshypfull Women myght haue from hens forthe some manere of place to come to or a cloystre of defence agaynst all those that wolde assayle them. For the defaute of Whiche all these forsayd ladyes and famous women haue longe tyme be lefte vnclosed as a felde without hedge without fyndynge of ony champyon that for theyr defence myght compare suffycyently. Notwithstandynge these noble men that by ordenaunce of ryght ought to defende theym/ Whiche by neglygence and no force hathe suffred them to be defouled/by ꝑ Whiche it is no meruayl thoughe theyr enuyous enemyes & the outrage of vylaynes assaylled them by dyuers craftes and haue had ꝑ victory agaynst them in theyr Warre for defaute of defence Where is ꝑ cyte so stronge ꝑ myght not sone be taken yf there be not founde resystence. ¶ Nor so vniuste a cause but it myght be goten by cõtynuaunce of hym ꝑ pledeth wout party/ryght so these symple & debonayre ladyes to ꝑ enlample of pacyence Whiche god cõmaũdeth hath suffred frendely these grete iniuryes ꝑ so moche by ꝑ mouthe of so many & theyr hãdes Wrytynge

haue suffred so moche wronge thus they repoꝛte them to god of theyꝛ good ryght/yet nowe it is ty me that theyꝛ Juste cause be put out of ꝯ handes of Pharao. And therfoꝛe betwene vs thꝛe ladyes ꝯ thou seest here moued by pyte/we be come to tell the of a certayne buyldynge made in the manere of a cloyster of a Cyte strongely wrought by ma-sons handes & well buylded/whiche is predesty-nate to the foꝛ to make and to stable it by our hel-pe and counsayle/in the whiche shall none enha-byte but onely ladyes of good fame/and women woꝛthy of prayslynges. Foꝛ to them where vertue shall not be founde/the walles of our Cyte shall be strongely shytte.

Cxpine telleth howe the lady deuyked to her the Cyte that was commyteed to her to make and ꝯ she was stabled to helpe her to begyn the walles and the cloyster aboute/and after tolde her her na me. Capitulo. iiij.

THus fayꝛe doughter ꝯ pꝛerogatyue is gyuen to the amonge al other wo men to make and foꝛtefye the Cyte of ladyes foꝛ the whiche thou shalte take vpon the to make the founde-ment and parfytely conclude hym. And thou shal te receyue of vs thꝛe/wyne and water as of a cle-re welle. And we shall delyuer to the mater ynou-ghe moꝛe stronger & moꝛe durable than ony mar-

bye/and as for Cyment there shal be no better thā
thou shalte haue. So shall thy Cyte be rycht fay
te Without pere and of perpetuall durynge to the
Worlde. ¶ Haste ỹ not redde ỹ the kynge Troys
founded the grete cyte of Troye by ỹ helpe of Ap=
polo/Mynerue/and Neptune/Whiche the people
at that tyme trowed theym as goddes. And also
howe Cadmus founded the cyte of Thebes by ỹ
mynestracyon of goddes. And for al that those cy
tees by space of tyme were ouerthrowne and ben
tourned in to ruyne. But I prophecye to the as
verray Sybylle that neuer this cyte Whiche thou
shalte founde shall be brought to nought/ne shall
not fall but alway endure in prosperyte maulgre
all his enuyous enemyes/thoughe that he be fou
ght Withall by many dyuers assaultes/so she shal
neuer be taken ne ouercome. ¶ Somtyme ỹ roy=
alme of Amasonye Was begonne by ỹ ordynaun
ce & entrepryse of dyuers Women of grete coura=
ge Whiche despysed bondage so as the hystoryes
bereth Wytnesse. And longe tyme by them it Was
mayntayned vnder sygnyourpes of dyuers que=
nes rycht noble ladyes ỹ Whiche they chose them
selfe & gouerned rycht fayre and Well/and by gre
te strengthe maynteyned the lordshyp/and neuer
theless thoughe they Were of grete myght & py=
ssaunce & that in the tyme of theyr dompnacyon
conquered grete parte of the oryent & all the lan=
des nyghe them put them in drede/& in the same
Wyse the countre of Grece doubted them Whiche

that tyme was ỹ foure of all countrees of ỹ worl-
de/and not for ỹ within processe of tyme the puys-
saunce of the royalme by the same manere as it is
of all other worldely lordshyppes there is not by
den in this tyme as nowe but onely ỹ same. But
this cyte shal be of moche more stronger buyldyn
ge that thou hast to make/for ỹ whiche to begyn
I am commytted by ỹ delyberacyon amonge vs
all thre ladyes togyder to delyuer the more du-
rable and without corrupcyon to make the stron
foundementes and the grete walles all aboute.
And to lyfte vp the hyghe large and grete towres
and stronge castelles/dyked/bastyled/and barred
as moche as it perteyneth to a cyte of grete defen
ce/and by our deuyse thou shalte set it in grete dep
nesse to endure the longer/and after thou shalte
lyfte vp the walles so hyghe ỹ all the worlde shal
drede them. Doughter thus I haue nowe tolde
ỹ the causes of our comynge to ỹ entente ỹ thou
take the more credence to my sayenge. Nowe I
wyll ỹ thou lerne my name by the sowne of ỹ whi
che onely thou shalte knowe ỹ thou hast in me if ỹ
wylte folowe myne ordynaũces a mynystresse in
thy nede to do ỹỹ myght not yestereuen. I am na
med dame Reason/nowe aduyse ỹ then yf ỹ be in
good conduyte/so I say no more to ỹ at this tyme

Here xp̃ine telleth howe the seconde lady tolde
her her name/and wherof she serued/and howe
she sholde helpe her to make the masonry of the cy
te of Ladyes. Ca. v.

Whan the lady above sayd had ache-
ued her worde or that I had layseure
to answere. The seconde lady began
to answere in this maner I am cal-
led ryght wysnesse Whiche hathe my
dwellynge more in heuen than in erthe. But as a
sone beme / a lyghtynge or a shynynge of god &
messangere of his goodnesse / I haunte amonge
the Juste persones and counsayle them to do all
thynge well and to yelde to euery man that that
is his / and after to say and sustayne trouthe to be
re the ryght of the poore people and Innocentes /
to greue others by vsurpacyon / & sustayne the re-
nowne of them that ben accused without cause.
I am the shelde and defence of the seruauntes of
god / I call on the punycyon of euyll folkes / I ma
ke to gyue and alowe to the trauayllers / and I re
warde the good doers / and god maketh open his
secretes by me to his frendes. I am theyr aduoca
te in heuen. This shynynge lyne ỳ thou seest me
holde in stede of a Septre in my ryght hande is ỳ
ryght reule ỳ departeth the ryght from the wron
ge / and it sheweth the dyfference bytwene good &
euyll / Who so foloweth it shall not goo out of the
waye. This is the staffe of peas that reconsyleth
the good. And where vpon they lene them / he smy
teth and beteth the euyl doers / What sholde I mo
re saye to the. By this lyne all thynges are lympt-
ted and the dygnytees of hym ben infynyte. Soo
vnderstande that he shall serue the wel / and thou

shalte haue nede of hym to measure the buyldyn-
ge of the cyte that is commytted to the to make/&
of the sayd Cyte to make the stone Werke and to
make Within the hyghe towres and the hyghe pa
layces to compace the housynge and all the man-
syons/the stretes and places/and all thynges co-
uenables to helpe the/and to put suffycyent peo-
ple within the forsayd Cyte/ thus am I come in
thyne helpe With my syster Reason / and this no-
ble lady Whiche thou seest here. Beholde this is
myne offyce. Nowe dysmaye thou not of the gre-
te largenesse and longe cyrcuyte of the closynge of
the Walle. For by the helpe of god and of vs thou
shalte buylde it and people it ryght Well and fay-
re without leuynge of ony voyde thynge w fayre
mansyons and stronge herbegages

Here Xpine telleth howe the thyrde lady tolde
her what she Was and Wherfore she serued / and
hawe she Wolde helpe her to make the hyghe ba-
taylmentes of the towres of her Cyte and to peo
ple it With noble ladyes. Ca. vi.

After this spake the thyrde lady Whi-
che sayd ryght thus. Xpine ryght de-
re frende. I am Justyce the synguler
doughter of god/and my beynge pro
cedeth purely of his propre persone.
Wy dWellynge is in heuen/in erthe/and in helle.
In heuen for the glorye of sayntes and of blessyd
Cyte of La. Cc.iij.

soules/ In erthe for to departe & gyue euery man
his porcyon other of good or of euyll as he hathe
deserued. In helle for the punycyon of euyl people
I bowe not to no parte. For there is no frende/ no
fere of grete wyl/ pyte/ nor prayer/ thretnynge nor
cruelte that mouetth me. Myne offyce is onely for
to Juge/ departe/ & to make ỳ payment after eue-
ry mannes ryghtfull deseruynge. I susteyne all
thynges in estate/ and without me there may no
thynge be stablysshed/ I am in god/ and god is in
me/ & we be as one selfe thynge. He that folowethe
me maye not fayle. And my waye is sure. I teche
to euery man & womā holsome vnderstandynge
yf he byleue me/ & I teche hym to chastyce/ to kno
we/ & to reproue hymselfe/ fyrst to do to another ỳ
that he wolde sholde be done to hym/ to departe
thynges without fauoure to saye trouthe/ to fle &
hate lesynges/ and to put away all vycyous thyn
ges. This vessell of fyne golde ỳ thou seest in my
ryght hande made after ỳ guyse of a rounde mea
sure/ god my fader gaue it me/ & it serueth to mea
sure to euery man his lyueray of suche meryte as
he ought to haue. It is marked with ỳ floure de
luce of the Trynyte/ and he yelded hym Juste to
porcyons there maye noo man complayne of my
measure. But these men of the worlde haue other
measures whiche they saye dependeth and come
th of myne. But falsely they measure often tymes
vnder shadowe of me/ and there theyr measure is
not alwaye Juste/ other it is to large to some) or.

to lytel to some others. I myght holde longe tale ynoughe of the propyetees of myne offyce. But shortly for to say I am an especyall amonge other vertues/for al they referre them to me. And amonge vs. iiij. ladyes that thou seest here We be as one selfe thynge/and We may none of vs do Without other. And that the fyrst dysposeth/the seconde ordeyneth and putteth it to Werke. And then I that am the thyrde perfourmeth it and bryngeth it to ende. Thus am I stabled to helpe the by the Wyll of vs thre perfytely to make thy Cyte. And myne offyce shall be to make ỹ hyghe roffes of thy towres of the mansyons and of the herbegages Whiche shall be of fyne golde shynynge bryght. And I shall people it of right Worthy ladyes/& they shal be suche that shall haue the prerogatyue and the honoure amonge these other Women as ỹ moost excellences. And there I shall yelde the by thyne owne helpe parfyte fortefyenge and closynge of stronge gates the Whiche I shall go seke in heuen and I shall delyuer vnto the the keyes With myne owne handes.

Here xp̃ine telleth howe she spake to to the. iiij. ladyes. Ca. vij.

These Wordes abouesayd ended Whiche I had herkened by grete entente of these. iij. ladyes Whiche had drawne fro me entyerly the dysplesaunce that I had before theyr comynge

Sodaynly I fell doWne at theyr feete not onely
on knees but all flatte for theyr grete excellence/
kyllynge per tthe aboute theyr feete Worshyppyn-
ge theym as goddesses. I began myneoryson of
prayenge of them in this Wyse. O lady of soue-
rayne dygnyte/Lanterne lle of heuen gyuynge ly
ght to all the erthe/Welles of paradyse/& the Joy
of them that ben blessyd/Wherof is come to your
hyghnesse suche humylyte that ye haue vouchesd
sauf to come frome your hyghe syeges and shy-
nynge trones in to the troubled tabernacle & dar
ke of a symple and an ygnorraunt studye/Whiche
maye not yelde conenable thankynges to suche a
benefyce/& Whiche haue by the rayne of the deWe
of your Swete Wordes fallen vpon me departed &
tempered the dyrnesse of myne vnderstandynge/
so p it feleth hym no We redy to burgyn & put out
neWe plantes/dysposed to bere fruyte of profyta-
ble vertue and delectable smellynge/hoWe shal it
be done in me suche grace that I shall receyue the
gyfte after your Worde to make & fortefye noWe
ryght in this Worlde suche a neWe tyte. I am not
Saynt Thomas the appostle that made by deuyne
grace in heuen a ryche palays to p kynge of ynde/
Nor my feble wytte can not/ne knoWeth not the
craste ne measures/ne the studye nor the pratyke
of buyldynge/and yf these thynges by possybyly-
te of coynynge Were noWe in myne vnderstādyn-
ge/Where sholde be taken sufficyent strengthe in
my feble Womans body to put so grete a thynge

to werke/yet neuertheles my ryght redoubted la-
dyes howe be it ꝑ the meruaylynge of these newe
tydynges be straunge to me I knowe well ꝑ the-
re is nothynge impossyble as to god and I ought
not doubte that what thynges ꝑ euer be taken on
hande by the counsayle and helpe of you thre/ but
that they be wel and sayre ended. Thus worshyp
ped be god with al my power and you my ladyes
that so moche haue worshypped me that I am sta
bled to so noble a commyssyon ꝑ whiche I recey-
ue with grete gladnesse. And se here your chan-
berere redy to obey. Nowe cõmaunde after your
pleasure.

Here Cpine telleth howe by the commaunde-
ment of dame Reason she began to dygge the er-
the to make the foundement. Ca. viij.

Reason ꝑ noble lady then answered
& sayd. Nowe ryse doughter with-
out more abydynge/ go we in to the
felde of scryptures/ there shall be lo-
ged the Cyte of Ladyes in a playne
countre and fruytefull/ there where all fruytes &
swete waters ben founde/ and where the groun-
de habounded of all good thynges. Take the py
coys of thyne vnderstandynge and dygge strong
ly/ & make a grete dyke aboute where thou seest ꝑ
trace of my lyne. And I shall helpe the to bere out
ꝑ erthe vpon myne owne sholders. And then for

to obeye to theyr commaũdemente I dressed me lyghtly felynge my selfe by ỹ vertue of them moze stronge and moze lyght than I was befoze. So she wente befoze and I after / and we came in to the forestaydfelde / I began to dyke and dygge after her lygne with the picoys of inquisycyon / and my fyrst wozke was done in this wyse. ¶ Madame me thynketh well that ye haue sayd to me befoze applyenge to the purpose of ỹ / ỹ many mẽ haue so moche blamed and blameth generally ỹ condycions of women / that the golde the moze it is in the fornayce the moze it fyneth hym / Whiche is to vnderstonde / that the moze they be blamed wzongfully the moze encreaseth theyr meryte of theyr prayenge / yet I pray you tell me wherfoze it is and whens cometh ỹ cause that so many dyuers auctours haue spoken agaynst thẽ in theyr bokes syth that I fele nowe that it is of wzonge / Whether that nature enclyneth them / oz ỹ they doo it foz hate / and whens ryseth the cause. Than she answered thus. Doughter foz to gyue the waye to goo in moze deper I shall bere out this fyrst to be borne out. ¶ I know that it cometh not of nature / but it is all ỹ contrary. Foz there is inỹ world de no man so grete / me so stronge as he is of ỹ grete loue that nature by the wyll of god putteth bytwene man and woman. But the causes ben dyuers & indyfferent ỹ hath moued & moueth many dyuers men to blame women / and the same wyse ỹ auctours in theyr bokes as ỹ thou hast foũde

¶ For some haue done it in good entente / that is to knowe / for to drawe agayne these men that be out of the waye / by the hauntynge of dyuers women that ben vycyous and lyght / wherof they be allotted / other to kepe them ỹ they be not allotted & to the entente ỹ euery man sholde flee ỹ lyfe ỹ is lecherous & foule / they haue blamed all women generally for theyr trowynge to do of al abhominacyons. Madame sayd I then pardon me yf I yelde you here your worde / then haue they done well syth ỹ good entente hathe moued them. For it is sayd that the entente Iugeth the man. Fayre doughter ỹ is euyll taken sayd she. For ygnorance maketh not one to excuse hym yf he slewe a mā in good entente / & by his folysshe trowynge then sholde it be well done / yet what so euer they be as in that they haue vsed of euyll ryght. For why to do greuaunce & preiudyce to one partye to trowe to socoure another it is no ryght / and to blame al ỹ condycyons of women to ỹ contrary of trouthe so as I shal shewe ỹ by experyence. Notwithstandynge they sholde do it in ỹ entente to withdrawe these foles from folye / & also ỹ yf I blame the fyre whiche is ryght a good element & ryght necessary bycause ỹ some men were brente therin. And also ỹ water for ỹ some mē ben drowned in it / & the same wyse yf one sholde saye of all good thynges whiche a mā may vse bothe wel & euyll no mā ought to blame them thoughe these foles abuse thē. And these poyntes ỹ haste touched thyselfe in thy

thy rudenes/yet there ꝑ so hath spoken hath vnderstan-
dy what so euer was theyr entente they haue ta-
ken theyr purpose vpon the large onely to come
to theyr entente / so as he dothe ꝑ maketh hym to
cutte a longe and a large gowne of a pece of cloth
that cost hym nought/and no man sayethe the con
trary so he taketh and graunteth the ryght of ano
ther to his vsage/yet as thou hast sayd other ty-
mes vno we. If thou sholde haue sought the way
es to withdraw these men from folye and to ke-
pe them that they labeure not in vayne to blame
the lyfe and the condycyons of theym the whiche
sheweth them vycyous and vyght/as there is no-
thyng in ꝑ worlde ꝑ maketh one more to flie to say
the ryght trouthe/as dothe a shrewde woman/vy
ght and cursed as it showeth whiche is a thynge
counterfayte & out of her propre condycyon natu
rall whiche ought to be symple/pryuy/and honest
I consente well that they sholde haue buylded so
ueraynely a good and fayre worke / but to blame
all where there ben so many ryght excellent I pro
myse ꝑ that it came neuer of me but that they fay-
led and fayle gretely/and al they ꝑ foloweth them
Do cast out these foule stones ragged and blacke
out of thy werke for they shall neuer serue ne shal
not be put i good buyldynge of thy syte. ¶ Other
men haue blamed women for other causes/for to
some it is come of theyr owne vyces and some be
moued for ꝑ defaute of theyr owne ladyes others
for pure enuye/some others for delectacyon that

of theyr propre condycyon hath to saye shrewdely
Other for to showe that they haue sene ynoughe
of scrypture/and so they grounded them on that
ꝑ they haue founde in bokes & speketh after those
others and alledge them for auctours. Those the
Whiche it is come of theyr propre dyces ben men
that haue vsed theyr youthe in the dyssolute lyfe &
haboũded them in many dyuers loues of dyuers
women. Thus they are borne vp by dyuers cau-
ses Whiche taketh no hede of themselfe & Waxeth
olde in theyr synnes Without repentaunce/yet ta
ke they sorowe to theyr passed folyes & dyssolute
lyfe that they haue ledde in theyr tyme. For natu-
re is Waxed colde in them Whiche suffreth theym
not to put theyr courage to effecte after theyr Wyl
that ꝑ appetyte Wolde Without puyssaunce. So
they haue sorowe When they se that ꝑ lyfe ꝑ they
Were Wonte to calle theyr good tyme is fayled
from them & that the ponge men ꝑben nowe ha-
ue the tyme as they Were Wonte to haue. Thus
they knowe not howe to put away theyr sorowe
but to blame Womẽ by theyr frowynge to do dys
pleasaunce to others. And one sayth commune-
ly suche olde men speke foule and dyshonestly soo
as thou mayst se them/and properly of Matheo-
lus Whiche confesseth hymselfe that he Was olde
full of Wyll and no power/& thou mayst proue it
true by hym that I haue sayd to the. And byleue
it stably that it is in the same Wyse of others/but
these olde men thus defouled Whichebe as ꝑ lyfe

of a mefell that may nót be heled of the good auc
eyent men that I haue made perfyte in vertue in
the mouthe of whome after theyr courage all the
wordes ben of good ensaumple honest/and dyscre
te and whiche hateth all euyll doynge & euyll say
enge. And they defame not ne blame nother men
ne women/but hateth all vyces in generall coun
saylynge to fle them and folowe the ryght waye.
Thole that haue ben moued by defaute of theyr
owne body ben some impotent and dysformed of
theyr membres that haue sharpe and malycyous
vnderstandynge. And the sorowe of theyr impo=
tencye can none otherwyse aduenge them/ but to
blame them of whome cometh Joye to many by
trowynge to tourne away ỹ pleasaunce of others
when they may not vse it in theyr owne persone.
¶ Thole that haue blamed them by enuye ben so
me myscheuous men ỹ haue sene and know dy
uers women of gretter vnderstandynge & more
noble of condycyon than they be ỹ blameth them
And therfore theyr grete enuye hath moued them
to blame all women/ trowynge to withdrawe &
to make lesse theyr worshyp & prayslynge/ All this
ỹ he hath done I wote not what man in his say=
enge that he claymeth tytle of phylosophy in whi
che he trauayleth hym moche to proue howe it per
teyneth not that euery womā be worshypped mo
che by man/ and sayth that they ỹ maketh so mo=
che of them chaungeth wrongfully ỹ name of his
boke/ that is to say of phylosophye maketh phylo

sopholy. But I promyse the & afferme ỳ he hym-
selfe by the bryngynge forthe of that processe full
of lesynges ỳ he holdeth maketh a ryght philoso-
pholy. Those that of nature are euyll sayers/it is
no meruayle whan they blame euery man thou-
ghe they saye euyll of women/ & alwayes this I
promyse ỳ that a man that saythe euyll wylfully
of women it cometh of ryght grete age of coura-
ge. For he dothe agaynst reason & agaynst kynde
Agaynst reason in so moche that he is ryght vn-
kynde & euyll knowynge of the grete benefeytes
that women hath done to hym/so grete ỳ he may
not yelde them agayne/& by so often tymes & con
tynuelly that she dothe to hym of necessyte ayenst
kynde in that that there is no dome beest ne byrde
but naturally it loueth derely theyr fader and mo
der. So it is a thynge out of kynde whan a reaso
nable man dothe the contrary. ¶ And so as there
is so worthy a werke al be it that it be made by a
good mayster but some notwithstandynge ỳ they
can but lytell they wyll counterfeyte. There ben
many that medle them of endytynge/and they se-
me that they may not do amysse syth that others
haue sayd in theyr bokes that that they wolde say
and as that men saythe I knowe some of theym
that wyll entremete and medle for to speke in ma
kynge of dyttyes of fresshe water without salte.
¶ Suche ben theyr wrytynges and theyr bala-
des without vnderstandynge or felynge/ and spe
kynge of the condycyons of women/or of lordes/

or of other peole/ & they can not knowe themselfe nor aduyse theyr captyuous inclynacyons and defautes/ & ỹ symple people whiche ben ygnorraunt as they saye that it is the beste done thynge in the worlde.

¶ Here Thine telleth howe she dygged in ỹ erthe whiche is to vnderstande the questyons that she made to Reason/ any howe reason answered her.

Capitulo. tr.



OWe I haue arayed & ordeyned grete worke/ so thynke thou to dygge in the erthe after ỹ pourtrayenge of myn lygne. And then to obeye her cõmaũdement I smote with all my myght in this manere. Madame whens came it to Ouyde that is of reputacyon amonge poetes as one of the mooste souerayne/ notwithstandynge ỹ dyuers clerkes say/ and my Jugement accordeth to the same alwayes vnder your correccyon ỹ Aynggyle was more to prayse & his Scripturges of more spedefulnesse than his whiche blamed women so moche in many of his dytyes as in the boke ỹ he made whiche is called the craste of loue/ & also in other of his volumes. ¶ Answere. Ouide was a subtyll man in the craste and scyence of poetrye and had grete vnderstãdynge/ all be it he lete his body slyppe in to all vanyte & delyte of flesshe/ not onely in one loue/ but habandoned hymselfe to al

women so as he myght. For he kepte not mesure nor trouthe to no woman/but haunted this lyfe in his youthe as longe as he myght/for ꝑ whiche at the last he had the reward and payment ꝑ vnto suche a case perteyneth. That is to knowe/ slaundre/losse of goodes and membres/ wherfore for his grete voluptuousnesse as well in dede as in worde counsaylynge the yonge folke to lede the same lyfe he was sente in to eryle. Also as it happened after that by fauoure of some yonge puyssaunt Romaynes he was called agayne fro eryle. And he kepte hym not after frome fallynge agayne in his euyll doynge / wherof he was somwhat punysshed before. And then he was chased and dysseuered frome his membres by his owne deserte. Thus it is to the purpose that I sayd to ꝑ aboue. For when he sawe that he myght not lede ꝑ lyfe in the whiche he was wonte to delyte hym so moche. Thē he toke on hym strongly to blame women by his subtyll reasons/and by that enforced hym to dysprayse them to others. ¶ Madame ye say wel. But I haue sene a boke of another auctoure Italyen. I suppose of the contrary or of the marches of Costane whiche calleth hym Cecodastoly that sayth in a chappytre meruayllous abhomynacyons more than ony other suche as be not to reherce of no persone that hathe vnderstandynge. ¶ Ans were. Thoughe Cecodastoly saye euyll of all women/ Doughter meruayle the not for he had all women in hate ⁊ dyspleasaunce

and ꝑ fame voyde by his horryble shrewdenesse he
wolde make them to displease ⁊ to be hated of al
men. So he was alowed after his meryte/for by
the deseruynge of his cursed vyce he was brente
in the fyre ryght dyshonestly. ¶Another lytell bo
ke in latyne I sawe also madame/ ꝑ nameth hym
the secrete of women whiche speketh of ꝑ makyn
ge of theyr bodyes naturall many grete defautes
¶Answere. Thou mayst knowe by thyselfe with
out ony other proue/ ꝑ that boke was made at bo
lentees ⁊ fayntly coloured as thou hast redde whi
che is an open thynge to the ꝑ it is drawne all of
lesynges/ ⁊ thoughe ꝑ some men saye that it was
arystotyll/ that is not to byleue that suche a phylo
sophre was so charged with so false tales. For by
that/ that these women maye clerely proue ⁊ kno
we that some thynges ꝑ he toucheth be not true/
but verye fables/ thus they may conclude ꝑ these
maters that he treateth of be very lesynges. But
remembrest ꝑ tt not that he sayde at his begyn=
nynge ꝑ I wote not what pope cursed euery man
that sholde rede it to ony woman/ or take it them
to rede. Madame I remembre it wel. Than kno
west not thou the malycyous cause wherfore this
Jape was gyuen to be byleued of bestyall men ⁊
nyce at the beggynnynge of ꝑ boke. Madame nay
but yf ye tell it me. It was to ꝑ entente ꝑ women
sholde not haue no knowlege of that boke nor of
that cõteyned in hym. For he ꝑ made it knewe wel
that yf they redde it or herde it redde/ ꝑ they sholde

knowe well ỹ it was but tryfles so they sholde ha
ue spoken ayenst hym & mocked hym. Thus wol
de ỹ auctoure ỹ made it mocke & begyle ỹ men ỹ
sholde rede it by this way. Madame I am remẽ=
bred ỹ amonge these other thynges ỹ he hath sayd
whẽ he hath spoken ynoughe of ỹ impotence im=
pfeccyon & feblenes whiche is cause of mysshap=
ynge of womans body in ỹ wombe of ỹ moder ỹ
nature is ashamed / when she sawe ỹ she had four
med suche a body as a thynge imperfyte. Ha the
grete foly owte frende & the grete blyndnesse out
of all reason ỹ moueth or styreth ony man to say it
& howe nature whiche is ỹ chambryere of god is
she more maystresthã her mayster almyghty god
whiche had ỹ shap of man & woman in his thou=
ght when it came to his wyll to fourme Adã of ỹ
slyme of ỹ erthe in the felde of Damas / & when he
had made hym he brought hym in to paradyse ter
restre whiche was & is the worthyest place of this
lowe worlde / & there Adam slepte & of one of his
Rybbes to ỹ entente ỹ he sholde loue woman as
his owne flesh he fourmed ỹ body of ỹ woman / so
the moost souerayne werkeman had no shame to
make & fourme the body of womã / and sholde na
ture be ashamed therof. Ha ỹ grete some of fo=
lyes to saye ỹ it is trewe / and howe was she four
med I wote not yf ỹ notest it / she was fourmed af
ter the ymage of god. O howe durste the mouthe
say so euyl of so noble a pryncte / but some be so gre
te foles ỹ they trowe when they here say that god

made man after his ymage ꝑ it be to say of mate-
ryall body. But it is not so / for god had not then
taken the body of man but it is to vnderstande of
the soule whiche is a spyryte vnderstandynge the
whiche shal endure wout ende to ꝑ lyknes of the
deite / ꝑ whiche soule god made & put as good &
as worthy & all euen to the body of woman as of
man. But yet as to the makynge of the body the
woman was made of the moost souerayne wer-
ke man / and in what place was she made / In pa-
radyse terrestre / wherof came the foule matere ꝑ
she was made of. Nay it was of the moost noble
matere that euer was made that was of the bo-
dy that god made. Madame after that that I fe-
le of you womā is ryght a noble thynge. But yet
Tullyus sayth ꝑ a man sholde neuer serue a wo-
man / and he that dothe it defouleth hymselfe / for
none ought to serue that that is lower than hym
selfe. ¶ Answere. He is happy that serueth ꝑ dyg-
gyne that is aboue al the aungelles / and he or she
that is moost hyghe ought to serue her in whom
all vertue haboundeth. Also madame one of the
Cathons sayth whiche that was a greet clerke / ꝑ
yf ꝑ woylde had ben without we sholde haue ben
conuersannt with goddes. ¶ Answere. Nowe
mayst thou well se the foly of hym that men helde
so sage. For by ꝑ encheson of woman men reygne
th with god. And yf ony wolde saye ꝑ man was
banyssheed by woman by the cause of dame Eue /
I saye ꝑ he hathe goten moze hyghe degre by one

lady Mary than he lost by Eue in so moche ꝑ the manhode is Joyned to ꝑ godhede & that had not ben yf the trespace of Eue had not ben. So bothe man and womā ought to lyfte vp themselfe from that defaute/& he that worshyppeth woman worshyppeth hymselfe. For of so moche as mannes nature fell more lower by suche a creature as Woman/by Woman she is lyfte vp agayne more hygher/& to be conuersaunt with goddes as Caton sayth yf Womā had not be/he sayd more truer thā he wende/for he was a paynyme/& amōge thē of ꝑ lawe they vnderstode as well goddes to be in helle as in heuen/ꝑ is to knowe the deuylles whiche they called theyr goddes of helle. So it is no Jape that men sholde haue ben cōuersaunt with those goddes yf our lady Mary had not ben.

Also of the same altrycacyons and answeres. Capitulo. L.

ALso the same Caton sayth yet that the woman ꝑ pleaseth a man naturally resembleth the rose whiche is pleasaunt to se/but ꝑ thorne is vnder & prycketh Answere. This Caton sayth more trewer agayne thā he wende. For euery good honest woman & of good lyfe ought to be & is one of the pleasauntest thynges ꝑ is to se. And alwayes there is the thorne of dreede to do amysse & a compūccyon in her courage whiche ꝑ parteth not fro

her. And ỹ maketh her to holde her pryue & lytle-
th styll/ & that is it ỹ kepeth her. Many auctours
vereth wytnesse madame ỹ women ben by natu-
re synful. Doughter thou hast herde speke of a pro-
uerbe that sayth that ỹ nature gyueth may not be
taken away. So it sholde be to grete a meruayle
yf they sholde be so enclyned to synne naturally.
For the women ỹ loueth her worshyp nature sty-
reth them neuer to come in suche places where as
ỹ synne that is sayd of them is vsed / as in tauer-
nes & other places to ỹ or for that ordeyned / & yf
ony man wolde answere & saye ỹ shame kepeth
them/ I say ỹ is not true. For it is another thynge
that kepeth them whiche is theyr naturall condy
cyon whiche is not so enclyned therto. And I put
case that they were so enclyned & that shame gaue
them suche resystence contrary to theyr naturall
inclynacyon that ỹ vertue and constaunce sholde
tourne them to grete worshyp & prayesynge. And
to ỹ purpose remembrest thou not that not longe
ago that as thou were in a festfull day at the gate
of thyne house deuysynge one & other with a wor
shypfull damoysell thy neyghboure. And ỹ sawest
a man come out of a tauerne ỹ wente talkynge w̄
another sayenge / I haue spente thus moche at ỹ
tauerne/ & my wyfe shall drynke no wyne to ny-
ght. And then thou called hym to the and asked ỹ
cause why/ and he sayd to the. For this cause ma-
dame. For she hathe suche a condyeyon that eue-
ry tyme that I come from the tauerne she asketh

me howe moche I haue spente/& yf it be more thā
xij. pens she wyll recompence me by the sobernes
of her mouthe/& that ỳ I haue spente to moche &
sayth ỳ yf we bothe sholde spende so largely/oure
crafte sholde not tourmyll he vs to our dyspence.
Madame sayd I then of ỳ I remembre me well.
& then she sayd to me. Thou mayst knowe by en-
samples ynowe ỳ by nature women ben sobre/ &
those ỳ be not they go out of kynde/for there may
not be a more lewder vyce in a womā than gloto
ny/for ỳ vyce draweth to hym many other vyces
But ỳ mayst well se of them grete companyes &
grete preese in theyr chyrches at sermons & at par-
dons holdynge theyr beedes in theyr handes say
enge theyr prayers. Madame sayd I ỳ is trouthe
But these men say ỳ they go fresshe & Joly to sho-
we theyr beaute & to drawe these mē to theyr loue
¶ Answere. That sholde be a thynge for to byle-
ue dere frende yf one sawe none there but yonge
women & fresshe/ but ỳ shalte se there for one yon
ge womā. xx. or. xxx. olde of symple habyte to go &
haunte ỳ places of deuocyon. And yf deuocyon be
amonge women it sholde folowe in ỳ same wyse
ỳ charyte fauteth not there/for they vysyte ỳ syke
& comforte thē/they renne to pore people & sei che
th hospytalles & bury ỳ deed bodyes. Me semeth
ỳ these be ỳ werkes of womē ỳ whiche ben ỳ soue
rayne traces ỳ god cōmaūdeth vs to folowe. Ma
dame ye say wel/ but there is an auctour sayth ỳ
womē by nature haue yll courage & be aschyldrē

And for that cause chyldren ben conuersaunt with them/ & they with the chyldren. ¶ Answere. Doughter yf thou take hede to ỹ nature of a chylde of his condycyon/he loueth frendlynesse/ & swetnes And what thynge is there in ỹ worlde more swet ter & more amyable than is a woman well set in ordre. Ha the cursed people of the deuylles condy cyon that wolde haue the welthe & vertue of me= kenesse and benygnyte that is in women tourne to euyll & in to reproffe. For thoughe women loue chyldren/it cometh not of them by ỹ wyte of ygno raunce/but it cometh of the swetnesse of theyr cõ= dycyon / and yf they be as chyldren in benygnyte of that & in that they be well counsayiled. For so as the gospell recordeth. He sayd not our lorde to his appostles when they stryued amonge theym whiche sholde be moost grete/ & he called a chylde and layde his hande on his heed and sayd. I saye you certaynly that he that wyl holde hym lytell & meke as a chylde shal be moost hye. For who that meketh hym shall be enhaunced/and he ỹ enhaun ceth hym shall be put lowe. Madame men dothe me grete hurte of one prouerbe in latyne ỹ they re proue women by often tymes whiche sayth wepe speke/and spynne/god hath put in woman. ¶ An swere. Forsothe swete frende that worde is true howbe it that he ỹ trowed or sayd ỹ in reproue/ it was for them a good happe whiche by spekyn= ge/weepynge / & spynnynge haue ben saued/ thus god put in them suche condycyons. And agaynst

them that so moche reioyceth them in the condy-
on of weppynge. I saye yt that our saupour Jhesu
cryst to whome no thought is hydde and whiche
seeth euery courage had knowen that ỳ teeres of
women had come onely of fragylyte and symple-
nesse/the dygnyte of his grete hyghnesse had not
ben so enclyned to yelde hymselfe teeres of ỳ eyen
of his worshypfull & glorypons body by compassy
on when he sawe Mary Magdaleyne & Martha
her syster wepe for ỳ dethe of theyr broder Lazare
whiche he rayled from the dethe. O howe many
grete graces god hath done to women bycause of
theyr teeres. He dysprayled not the teeres of the
forsayd Mary Magdaleyne /but accepted them
in so moche that he pardoned her of her synnes/ &
by the merytes of them she is in heuen glorypously
Also he put not awaye those teeres of ỳ wydowe
whiche wepte for her deed sone ỳ one bare to the
erthe. And our lorde whiche is ỳ welle of all pyte
moued of compassyon for the teeres of her wente
to aske her/wherfore wepest thou / and then ano
ne he rayled the chylde to ỳ lyfe. Other grete gra-
ces whiche sholde be longe to telle god hathe do-
ne to many women for theyr weppynge & alwaye
dothe. wherfore I suppose that bycause of theyr
weppynge and theyr deuocyon many of them ben
saued & others also whiche they pray for. Ne was
not saynt Austyne ỳ glorypous doctoure of ỳ chyr-
che conuerted to the fayth/bycause of weppynge of
his moder. For that same good lady wepte with

out seasynge prayynge to god ỹ it myght please hȳ
to enlumyne the herte of her sone whiche was at
ỹ tyme a payntyme & out of ỹ byleue from ỹ lyght
of ỹ fayethe. Wherfore this good lady went often
tymes to requyre saynt Ambrose ỹ he sholde pray
to god for hym/ & then my lady Reason sayd to me
I suppose sayd she ỹ it sholde be a thynge impossy
ble ỹ so many teeres of a womā sholde be lost. O
blessyd saynt Ambrose thou trowed not ỹ so ma-
ny teeres of a womā sholde be set at nought/ and
that may be and were to men ỹ reproue women ỹ
bycause of theyr weppynge/ of a woman is ỹ holy
lyght in the fronte of holy chyrche whiche clereth
& enlumyneth all the chyrche. That is to knowe
saynt Austyne. Soo lette men speke no more of ỹ
as nowe. The same wyse truely god put the spe-
kynge in woman worshypped be he. For yf speche
had not ben put in theym they had ben dome/ yet
contrary to ỹ that the prouerbe whiche I knowe
not who made it at his pleasure in the reprosse of
women/ yf language of ỹ woman had ben so mo
cherepprouable & of so lytell auctoryte as some mē
wolde saye/ our lorde Jhesu Cryst had neuer vou
ched saufe ỹ so worshypfull a mystery as ỹ was of
his glorrous resurrecyon whiche was fyrst an-
nounced by womā as he hymselfe commaunded
to the blessyd Mary Magdaleyne to whome he
appered fyrst on Ester day that she sholde tell it &
ānounce it to his dysciples & to Peter. O blessyd
lorde Jhesu loued be thou whiche with other infy

nyte gyftes & graces ỳ thou haſt done & gyuen to
Woman kynde Woldeſt that woman ſholde be ỳ
berer of ſo hyghe & Worſhypfull tydynges Wel ou
ght theſe enuyous men to be ſtyll yf they aduyſe
them Well. It Was a good happe ỳ the Womã of
Cananee Was ſo grete a ſpeker Whiche dyde nou
ght elles but crye after our lorde Jheſu Cryſt go-
ynge by the ſtretes of Jheruſalem ſayenge. Haue
mercy on me lorde for my doughter is ſyke. But
what dyde our lorde god he in Whom al mercy ha
bounded & haboundeth / and to whom it ſuffyſed
one onely Worde comynge from the herte to haue
mercy. It ſemed ỳ he delyted in many Wordes of
ỳ mouthe of ỳ woman alway perſeueraunt in her
prayer / but Wherfore dyde he it / It Was to proue
her ſtedfaſtneſſe. For When he herde her lyken her
ſelfe to dogges / that ſemed a lytell rudely for ỳ ſhe
Was of a ſtraunge laWe and not of goddes laWe
She had no ſhame to ſpeke Well & Wyſely in ſay-
enge. Lorde it is true ỳ the lytell dogges eteth ỳ
crommes that falleth from ỳ table of theyr lorde.
O ryght Wyſe Woman Who hathe tought the to
ſpeke ſo. Thou gateſt thy cauſe by thy language
yſſued of good Wyll / and Well it ſemed. For oure
lorde bare Wytneſſe of his oWne mouthe / retour-
nynge than vnto his appoſtles ſayenge to theym
that he had not founde ſuche fayth in Iſraell and
graunted vnto her requeſt and deſyre. Ha Who
maye komme ſuffyſauntly the Worſhyp in ỳ kyn-
de of Woman the Whiche the enuyous men Wyll

so dyspayse consyderynge that in the herte of a lytell woman of the kynred of paynymes) god sou-
de moze saythe than in all the bysshoppes & pryn-
ces oz preestes) oz in the people of Jewes ꝑ called
thẽselfe the worthy people of god. In suche a ma
nere spake also longly & w̃ grete pleatynge & wyll
foz her the woman Samarytane that was come
to drawe of the water / where she founde Jhesu
cryst syttynge all wery. O thou blessyd godhede
conioyned to the worshypful body. Howe myght
thou suffre thy holy mouthe to open / and to holde
therayne of wordes of helthe to this pooze & lytel
woman synner / ꝑ whiche was not of that lawe.
Truely thou shewed well ꝑ thou dysdayned not
ꝑ deuoute kynde of women. ¶ Ne spake not wy-
sely the woman ꝑ sate at the sermone of our lorde
Jhesu Cryste whiche was so embraced with his
holy wordes / so as one saythe ꝑ women may not
byleue so soone / yet she spake at ꝑ tyme / & then she
rose with a grete wyll & sayd. Blessyd be ꝑ wom-
be that bare the & the pappes that thou sowked.
¶ Thus thou mayst vnderstande fayre swete frẽ
de that god hathe shewed ꝑ truely he loueth lan-
guage to be well serued. So that ought not to be
reproffe to them wherof so moche welthe cometh
and so lytell euyll / foz no man seeth grete preiudy-
ce come of theyr languages. ¶ And as to spynne /
truely it is goddes wyll ꝑ it be kyndely to them.
For that office is necessary to goddes seruyce / &
to ꝑ helpe of euery creature reasonable / without

the whiche worke the offyces of the worlde sholde be mayntayned in grete foulenesse and vnclennesse. So it is grete shrodenesse to put that in to ỹ reproffe of woman that ought to tourne them to grete honoure and praysynge.

Cxpine demaundeth of Reason wherfore it is that women sytteth not in the syege of pleadynge Capitulo. xj.

Right hyghe and worshypfull lady/ your fayre reasons satysfyeth ryght gretely my thought. But yet tell me yf it please you the trouthe/ wherfore is that ỹ these women holde noo pleadynge in the courte of Justyce/ nor they knowe not of the causes ne dothe no Jugement. For these men saye ỹ it is for they can not/ & that woman ỹ sytteth in ỹ place of Justyce gouerneth her shrewdely. Doughter these ben but Japes & thynges contryued of that ỹ one lyst to say of women But he that wolde demaunde the causes and reasons of al thynges it sholde be to moche to answere. Howe be it that Arystotle in in his boke of problemes yeldeth reason of many thynges/ & in the same wyse in the boke of proprietees of thynges ben conteyned ỹ beynges of dyuers accyons naturalles. But as to ỹ fayre frende the same wyse yf it be demaunded why god ordeyned not ỹ these men sholde do ỹ offyces of women/ & the women

the offyces of men. But ȳ and were is this ȳ as a
wyse lorde well ordeyned stablyeth his meyne
to do dyuerse offyces one one thynge / another
another thynge / also that ȳ one dothe another do
the not. The same wyse god hath ordeyned man
& woman to serue / & also to helpe / comforte / & hol
de company one with another euery of them in ȳ
he is ordeyned to do / & hathe gyuen to euery kyn-
de suche nature & inclynacyon as to do his offyce
competently perteynynge to hym / howe be it that
mannes nature abuseth often tymes in ȳ that he
ought to do. He hath gyuen to men body stronge
power / and hardy to go & come & speke / and for ȳ
these men that haue ȳ nature letteth the lawes / &
ought to put them in execucyon / to holde ȳ world-
de in the ordre of Justyce. And they be bounde ȳ in
case ȳ ony wolde not obey to ȳ lawes establed by
ryght & reason ȳ they sholde make them to obeye
by force of theyr bodyes and by puyssaunce of ar-
mes & that the women may not do. For howe be
it that god hath gyuen them vnderstandynge yet
they may not vse it in ȳ manere for theyr honeste.
For it were not conuenyent that they sholde goo
se we them in Jugement as these men done. For
there ben ynowe ȳ dothe it / for what nedeth thre
men to lyfte vp a fardell ȳ twayne may lyghtly be
re it away / yet yf some men wolde saye ȳ women
haue not sufficyent vnderstandynge for to lerne
the lawes / the contrary is made open by experyen-
ence / and it appereth of many women / as it shall

be sayd here after ỹ Whiche haue ben ryght grete phylosophres & haue lerned more subtyll scyence and more hygher than the lawes wryten by men. And also who wolde purpose that they haue not naturall wytte in dede of polycye & of gouernaũce. I gyue ỹ ensample of many grete maystresses that haue ben in tyme past/ & alsó in thy tyme/to ỹ entente ỹ thou sholdest knowe the better my trouthe of them that haue ben wydowes whiche haue kepte good gouernaunce in all theyr doynges after the dethe of theyr housbandes/Whiche gyueth open experyence ỹ a woman that hath vnderstandynge is conuenable in all thynges.

Here it speketh of ỹ Empresse Nychole & after of dyuers noble quenes and pryncesses of Fraunce. Capitulo. xij.

TEll me I praye the where was euer that kynge of grete vnderstandynge in the dede of polycye of gouernaunce to kepe soucrayne Justyce/ and also of hyghe magnyfycence in lyuynge that is reode of the ryght noble Empresse Nychole. For notwithstandynge that in these countrees grete/large & dyuers that she had the rewle of had ben kynges of grete fame called Pharaons of whom she was descended. This lady was she that fyrste began to lyue in her royalme after

lawes & worldely polycy/& she destroyed the rude maners of lyuynge of those countrees ꝑ she had in gouernaunce. And these auctours saye ꝑ speke th of her that she amended ꝑ rudenesse of her peo-ple. And she was herytoure of the forsayd Pha-raons/not onely of ꝑ lytell countre/but of the roy alme of Arabee of Ethyope and of Egypte/& of ꝑ Ile Waromye Whiche is ryght longe and large/ and habundaunte of all manere of goodes Whi-che is cloſed With the flode of Nyle Whiche she go uerned by meruayllous ꝓudente/What shall I saye more of this lady Whiche had all this welthe but that she Was so Wyse & of suche gouernaunce ꝑ holy scrypture speketh of her grete vertue. She herselfe ordeyned lawes and ryghtes to gouerne her people. She habounded in grete nobleſſe and rychesse more than ony man in thoſe dayes/& she Was ꝓfounde & experte in scryptures & in scyen ces. And she had so hyghe a courage that she dyd deyned to be maryed ne Wolde that no man shol-de haue, kno Wlege of her body.

¶ Of the quene of fraunce Whiche Was named Fredegonde. Ca. xliij.

Of ladyes of wyse gouernaunce I my-ght telle therynoughe. The quene of fraunce Fredegonde that had ben ꝑ wyfe of kynge Charles notwithſtan-dynge she Was cruell out of naturall

lathe of women/yet after the dethe of her housbā
de she gouerned the royalme of Fraunce by grete
pro wesse which was at that tyme in ryght grete
balaunce. For there was lefte her a sone without
no heyr tours of his fader the which was called
Clotharye/so there was grete debate amonge
the lordes by cause of gouernaunce/& vpon ȳ the=
re fell grete warre to ȳ royalme/yet this lady held
de contynually her sone by wene her armes. And
she called & assembled theyr lordes in a counsayle
& sayd lordes se here your kynge/ye haue not for=
goten the trouthe/which alwayes hath ben in
Fraunce/and nowe dysplyse hym not thoughe he
be a chylde/for by ȳ helpe of god he shall encrease
and when he shall come to age he shal knowe his
good frendes and shall rewarde them after theyr
desertes. So I pray you dysheryte hȳ not wrong
fully. And as for me I make you certayne that he
shall rewarde them that well and truely mayn=
teyneth hym that they shall be the better euer af=
ter. And so this quene appeased ȳ lordes thrughe
the which sadde gouernaunce she dyde so moche
that she dyewe her sone out of his enemyes han=
des and nourysshed hym herselfe tyl that he was
of age and by her he gate the crowne and the wor=
shyppe of the royalme which had neuer ben done
but by the grete prudence of her.

¶ And in the same wyse one maye saye of the ry=
ght wyse/and in all cases good the noble quene
Blaunche moder vnto Seynt Lowes/which

de Blays duke of Britayne / and after was wyfe
to the yonger brother of ỹ kynge of Fraūce / The
whiche duke was called ỹrth kynge of Cetyl how
beit he vnder the rodde of Iustyce / the londes &
countrees / as well of gouernaunce as of other that
he gouerned and helde in his honde for the ryght
noble thyldren while ỹ they were yonge / where
was euer clamour or playnte harde of wronge
done that this noble lady sholde do . In the same
wyse the Coūtesse de la marche lady & countesse
of Vandome & of Castres whiche yet is on lyue /
what myght one saye of her gouernaunce wolde
it not be knowne howe & in what maniere her Iu
stice was mayntayned / & she herselfe as a good &
wyse lady toke hede therto curyously . And what
sholde I say more / one myght say yn ought of gre
te ladyes / meanes / & lesse / in the same wyse howe
they dyde that ỹ was perteynynge to them who
so wyl take hede . It semeth me that one myght se
that these noble ladyes in theyr wydowhode ha-
ue sustayned & sufficyently well kepte Iurysdyc-
cyon & ryght in theyr lordeshyppes as theyr hous-
bandes dyde that tyme lyuynge & as well loued
of theyr subiectes & better . For be it no doubte nor
displeasaunce to men ỹ there ben many women
ỹ haue better vnderstandynge than some of these
men haue / of the whiche yf theyr housbandes had
byleued them that they had had suche vnderstan-
dynge as they had it myght haue tourned theym
to grete profyte / yet thoughe these women com-

mouche moche them not at the bede of Jugement
ne pronounce the causes of partyes / it is to theym
no loyse / for by so moche they haue the lesse char-
ge to theyr soules and to theyr bodyes. And how-
be it that it is a thynge necessary for to punysshe &
ayll doers / and to do ryght vnto euery man / the-
re ben men mysdoers / suche officers that they myg-
ght wysshe þ they had neuer knowne more than
theyr moders. For yf they go all the ryght wayes
god knoweth of the wyche if there be ony fraude
theyr punycyon is not lyteil.

¶ Of altercacyons and argumentes of Xpine to dame Reason. Ca. xiij.

CErtes madame ye say ryght wel / and
your reasons ben ryght well sowdyn
ge in my courage. But yet thoughe it
be so of theyr vnderstandynge is thad
moued that women haue feble bodyes / tendre and not myghty in the dedes of strengthe / and by nature they ben towardes / and this is one thynge that maketh moche lesse the degree and auctoryte of the kynde of woman / by the Jugement of men. For they wyll saye that in so moche as a body is more imperfyte in euery thynge so moche is it abredged and made lesse of his vertue. And by that that thou folowest it / it is þ lesse for to prayse. ¶ Answere. Dere doughter thys

solo wynge is not good nor to be susteyned. For
without fayle one seeth often tymes ỹ when na-
ture hathe restrayned ony thynge frome a body ỹ
she hathe fourmed/she rewardeth ỹ body in some
other thynge of as moche valoure/as thus. If a
womā be imparfyte of shap/or of beaute/or of im
potencye/or feblenes of membres it is sygne ỹ she
recompenseth her with some other thynge that is
more worth than ỹ she hath berafte her. Ensam-
ple as it is sayd of the grete phylosophre Arystotle
whiche was ryght lewde of shap/one eye hygher
than that other and of straunge vysage/yet thou-
ghe he had ony deformyte of body or of shap/true
ly nature recompensed hym ryght gretely in vn-
derstandynge retentyfe and felynge as it apper-
eth by this antentyfe wrytynges so ỹ recompen-
synge of so grete wytte was of more valoure thā
thoughe he had a body lyke vnto Absolon. In the
same wyse one maye say of the grete Emperoure
Alexandre ỹ was but lytell of body yet had he gre
te vertue in his courage as it appered & so it is by
many others. So I promyse the fayre loue ỹ the
grete & stronge body causeth not the vertuous &
myghty courage/but it cometh of a vertuous stre
gethe & maners ỹ is gyuen of god/whiche graun
teth to nature to leue to some creatures reasona-
bles more thā to some others/for it is a gyfte hyd
in the vnderstandynge & in courage/ & not onely
in the strengthe of body nor of membres thus we
knowe often tymes by that ỹ grete men ynowe &

of stronge membres We se they be latches faylyn
ge & recrayed/& of others that haue ben lytell & fe
ble of body ꝑ ben hardy & full stronge/& the same
Wyse it is of other vertues/but as to ꝑ hardynes
& suche strengthe/god & nature hathe done ynou-
ghe for Women in ꝑ that he hath gyuen them Im
potencye. For at ꝑ leest they ben agreably excused
by ꝑ defaute in so moche ꝑ they do not these horry
ble crueltees ꝑ wronges & the grete greues & ex-
toryons the Whiche are done to ꝑ Worlde bycau
se of strength/so they shal not haue suche punysh
mentes as suche case requyreth/& it sholde haue
ben ryght good for ꝑ soules of man ꝑ they myght
haue passed the pylgrymage of this Worlde in the
feble body of Woman. And truely I saye & come
agayne to my purpose ꝑ yf nature had not gyuen
grete strengthe of membres to a Womans body
ꝑ she recompenseth her ryght Well in that ꝑ there
is gyuen to her a more vertuous inclynacyon/ ꝑ
is to loue god/& to be dredefull naturally to do cō
trary to his commaundementes/& those that do
other Wyse dothe out of kynde. But alwayes ad-
uyse the dere doughter how it semeth ꝑ god lyst
to shewe all degrees to men thoughe ꝑ they say ꝑ
for as moche as Womē haue not all so grete stren
gthe & hardynesse corporall as communely these
men haue ꝑ they ought not byleue ꝑ it is for that
that al bodely strengthe and hardynesse be shytte
fro the kynde of Womā. It appereth by that that
in many Women there is shewed grete courage

strengthe & hardynesse to vndertake all maner of stronge thynges & to accheue them lyke as dyde these grete men & solempne conquerours of Whō there is made so grete mencyon in wrytynges as I shall remembre ẏ here after by ensample. Fayre doughter nowe I haue ordeyned & arayed for ẏ a pytte grete and large. And I haue borne out vpō my sholdres ryght grete burdens of rubrysshe of the erthe. And it is tyme ẏ thou sette in these grete & stronge stones for the foundement of ẏ Walles of the cyte of Ladyes. Nowe take thy truell & thy plumbe rō thy lyne & make ẏ redy to werke strongly ẏ masonry by grete dylygence. For se here a grete and a large stone Whiche I wyll ẏ it be ẏ fyrste set in the foundement of thy cyte/ & knowe it ẏ nature herselfe hathe pourtrayed it by the sygnes of Astrologye for to be alowed in this werke. Nowe drawe the a lytell abacke & I shall cast hym on.

Of the quene Semyramys. Ca. xv.

Semyramys was a woman of ryght grete vertue in dede of grete & victoryous courage / in vndertakynge of entrepryses / and in hauntynge of dedes of armes / the Whiche was so excellent that the people there the Whiche were paynymes sayd that for the grete myght and strengthe that she hadde bothe vpon the lande / and vpon the see / that she was syster vnto the grete god

Iuppyter and doughter to the auncyent god Saturnus whiche they called the god of the lande & of the see. This lady was the wyfe of kynge Aynus ỹ named ỹ cyte of Aynyue of his name. And he was so grete a conqueroure that by the helpe of his wyfe Semyzamys whiche lykewyse as he rode alway with hym in harnoys/ he cõquered ỹ grete Babylone & all the lande of Assyre & other countrees many. It happened that the lady beynge yet ynoughe in yonge age Aynus her housbãde was slayne with an arowe at the assaulte of a cyte/ yet when the obsequyes & the solompnytees was couenably done of the forsayd kynge/ the lady neuer lefte ỹ exercyse of armes/ but more than before by ryght grete courage toke vpõ her to gouerne by strengthe the lordshyppes/ royalmes/ & landes whiche her housbande & she had conquered with the swerde/ whiche landes & royalmes she kepte ryght notably by grete discyplyne of chyualrye. So & in suche manere she haunted and accomplysshed so many of notable werkes that no man in vygure and in strengthe surmounted her This lady in whom habounded ryght hardy courage/ ne doubted no payne/ ne was not aferde of no perylles/ but put herselfe to all thynges by suche excellence ỹ she ouertraume all her aduersaryes ỹ had trowed to put her in her wydowhode out of all her cõqueste. By ỹ whiche she was so dredde & doubted in armes ỹ she kepte not onely ỹ countrees before conquered but wa ryght grete armye

wente vpon ỹ lande of Ethyope whiche she ouer-
came by grete strengthe & put it vnder subiecyon
& Joyned it to her Empyre. From thens she wen
te with a grete puyssaunce in to Jnde/ and assay-
led strongly the men of Jnde/ to whom there was
neuer man approched to make them warre. So
she ouercame them and put them vnder her sub-
iecyon/ & syth she wente ferther vpon theyr coun
trees so moche that to say shortly that she conque
red all the oryent whiche is called the Est parte
of ỹ worlde whiche were ryght grete and myght-
y. This Semyramys enforced & made agaynst
ỹ cyte of Babylone whiche was founded by Nem
broche and the gyaūtes and was set in the felde
of Sennaar grete and of meruayllous strengthe
and cyrcuyte/ and so this lady made it more stron
ger of dyuers defenses/ and lete make aboute la
ge and depe dykes. Semyramys was in a tyme
in her chambre & maydens aboute her kemynge
her heed. It happened that tydynges came ỹ one
of her royalmes began to rebell agaynst her. So
she lyfted vp herselfe and ware by her puyssaun-
ce that the other tresse of her heed sholde neuer be
tressed whiche was vntressed tyll the tyme that
she had venged her of that iniury and put agayne
that londe into her subiecyon. So she made and
ne all her men to arme them in a grete multytude
and wente vpon these rebelles/ & by meruayllous
strengthe put them vnder subiecyon/ & thus they
and all her other subiectes dradde her that neuer

lyth they durste not moue a fote to rebell. Of the
whiche noble dede and courageous longe tyme
after gaue wytnesse a grete ymage made of bralle
gylte/ryche ly ke vp vpon an hyghe pyller in Ba
bylone whiche represented a pryncesse holdynge ⁊
swerde in her hande/⁊ one of the lydes of her heed
tressed ⁊ ỹ other not. This quene foũded ⁊ edyfy-
ed of newe dyuers cytees ⁊ stronge places ⁊ accõ
plysshed many other grete dedes so moche ỹ there
was neuer wryten of no man of so grete courage
ne of more meruaylous werkes worthy to be had
in mynde. It is trouthe that many blameth her ⁊
so she ought of ryght yf she had ben of our lawe of
that ỹ she toke her owne sone to housbande ỹ she
had goten of Ninus her lorde but the causes that
moued her to that were .ii. pryncypally / that one
that she wolde not haue had in her Empyre none
other lady crowned saue onely herselfe ỹ whiche
sholde haue ben if her sone had wedded ony other
lady/that other cause was that her semed no mã
worthy to haue her to his wyfe saue onely her ow
ne sone/yet was this cause ỹ gretter thrughe whi
chs she was somwhat excused in ỹ that she was
not of our lawe / for ỹ people lyued after ỹ lawe of
nature where one durste doo to another without
mysse takynge that whiche his herte perceyued/
or desyred. For it is no doubte that if she had thou
ght that it had ben euyll or that ony blame sholde
fall to her therof but that she had so grete and soo
hyghe courage/ and loued so moche worshyp / she

wolde neuer haue done it. Nowe is the fyrst stone set in the foundement of our cyte. Nowe it is conuenyent from hens forthe to set sewyngly stones to the quantyte for to auaunce our buyldynge.

Of the Amozones. Capitulo. xvi.



Lande there is towarde the ende of Europe after the grete see that holdeth in all the worlde/ whiche lande is called Syche or Sychye. It happened somtyme that ỹ countre by force of warre was despoyled of all ỹ ponge men dwellynge in that countree. And when the women of that place sawe that they had lost theyr housbandes/theyr bretherne/ and theyr kynnesmen. And there was none lefte but olde men and chyldren/ they assembled by grete courage and toke counsayle bytwene them and aduysed the conclusyon that from that tyme forth they wolde mayntayne theyr lordshyppes without ony subiectyon of me and made suche a commaundement that no maner of man sholde entre in to theyr iurysdyccyon/ yet for to haue lygnage they sholde go in to ỹ nexte countre by a certayne season of the yere/ & then sholde they tourne home agayne in to theyr countre. And yf they were delyuered of ony sones they sholde sende them vnto theyr faders. And yf they

were mayde chyldren they wolde noury̆ll he them
themselfs to perfourme theyr ordynaunce. Then
they chose .ij. of the moost noble ladyes amonge
them to be crowned quenes of whiche one was
called Lampheto/that other Marpalye. This do
ne they chased out of theyr countre all ỹ mankyn=
de that was lefte bothe yonge & olde. And after ỹ
they armed them and with a grete batayle all of
ladyes & of maydens wente vpon theyr enemyes
and wasted all theyr lande by fyre and by armes/
and there was none that myght resyst them and
to speke shortely they auenged the dethe of theyr
frendes full notably. And by this way began the
women of Scythe or of Scythye to bere armes ỹ
whiche syth were called Amozonnes/that is as
moche to say as vnpapped. For that they had su=
che a maniere ỹ the noble women when they were
lytell maydens theyr lyfte pappes were cutte of
by a certayne craste/for ỹ they sholde not be com=
bred to bere the shelde. And to them that were not
gentyl wome theyr ryght pappes were cut away
to shote the more easely. So they wente so moche
dely̆tynge in the craste of armes that they encrea
sed by forte ryght moche theyr countre and theyr
royalmes in so moche that theyr fame wente all
aboute as I haue here before touched to ỹ. Then
they wente in to dyuers countrees eche of them
ledynge a grete hoost & dyde so moche ỹ they con=
quered a grete parte of Europe and of the countre
of Ayfe and put vnder subiectyon many dyuers

countres and Joyned them to theyr lordshyppes and founded many cytees and townes/and in lyke wyse in Ayse in the cyte of Epheſe Whiche is a longe tyme hathe ben of grete renowne. Of theſe two quenes Marpaſye dyed fyrſt in a batayle thō the Amozones crowned her doughter in her place a noble mayde and a fayre Whiche was named Synoppe whiche had ſo grete courage & hyghe ꝓ all ꝑ dayes of her lyfe ſhe dyſdeyned not to be coupled to no man but remayned ſtyll a mayde al her lyfe. So ſhe had none other loue nor charge but onely in the exercyſe of armes/and in ꝑ ſhe had ſo grete pleaſure that ſhe myght not be ſatyſfyed to aſſayle and conquere landes and royalmes/& by her her moder was gretly wenged in ſo moche that thoſe of that countre were ſlayne and put to the ſwerde & walked all the lande and conqueredꝫ

Of ꝑ quene of Amozonye Thamariſ. Ca. xbiii.

Thus as thou mayſte here howe the Amozones began and mayntayned longe tyme theyr lordſhyppes ryght worſhypfully. Of the whiche they made quenes by ſucceſſyon one after another yf ryght worſhypful ladyes whiche to name by rowe it myght tourne the reders to grete noyaunce. So it ſhall ſuffyſe to ſpeke of ꝑ prynſypalles of whiche there was one called Thamarye ryght hardy wyſe & sage by whos wytte cau-

tele and strengthe. Cyrus the stronge and myghty kynge of Perse was ouercome and taken / whiche had conquered the grete Babylone / and in the same wyle a grete parte of ỹ worlde. So he wolde after many other conqueste that he had done goo vpon the lande of Amozones in hope to haue put them vnder his subiectyon / wherof it happened as this same wyse / ỹ quene knewe by her spyes that this same kynge Cyrus wolde come vpō her with so grete strengthe of people that ought sufficyently to conquere all the worlde / she aduysed her that it sholde be impossyble to dyscomfyte theyr hoost by strengthe of armes. So it was conuenyent to laboure by cautele. And then she wente this worshypfull cappytayne when she knewe ỹ Cyrus was entred before in to her londe / ỹ whiche she suffred and lete hym passe before in to her londe without ony gayne sayinge / she made arme all her damsyselles / and by ryght good ordynaūce put them in dyuers bussh mentes vpon ỹ mountaynes and in ỹ woodes where that Cyrus myght passe none other way. There abode this Thamarys ryght stylly with all her hoostes vnto ỹ tyme that Cyrus and his people were come in to ỹ strayte wayes in forestes / and amonge ỹ craggy roches where thrughe he nuste nedes passe. And then the lady when that she sawe tyme made hastely to blowe a trompette. And then this Cyrus was ryght sore abassh ed whiche toke no hede to hymselfe / & sodeynly sawe hym assayled in euery

parte. For these ladyes that were vpon the mou
taynes threwe downe grete roches vpon them
Whiche myght go nother forwarde ne backewar
de for the dyuersyte of the countre / and some of ỹ
bullhmentes were before Whiche slewe ỹ people
downe ryght feruently ỹ Woide haue yssued out
of the strayte passages & myght not gather them
togyder for that other bullhment ỹ was behynde
them. So they Were smyten a sondre With stron=
ge roches to the dethe all the people / and Cyrus
taken and by the commaundement of the quene
lefte alyue and his barons With hym / Whom she
made to come before her in to a paupylon after ỹ
dyscomfyture / & for the grete Wrathe that she had
to hym for one of her maydens that he had slayne
by ỹ way before / the Woide haue no mercy of Cyr=
rus nor of his barons / but made to smyte of theyr
hedes before hym. And after that she sayd to hym
Cyrus Whiche by thy cruelltees Were neuer satysf
fyed With ỹ blode of man nowe thou mayst dryn=
ke at thy Wyll. And then she made to smyte of his
heed & cast it in to a basyne / in to & Whiche she had
made to gather the blode of his lordes. Fayre dou
ghter & my dere frende these thynges I bryngе in
remembraunce for that affermeth the matter ỹ I
haue tolde the of. Notwithstandynge that thou
knowest them Well / & thyselfe hast reherced them
another tyme in thy boke of ỹ mutacyon of fortu=
ne & in ỹ same wyse in thyne epystle of Othea. So
I shall say to the more yet here after folowynge.

How the strong Hercules & Theseus went
vpon the Amazones and how the .ij. ladyes Hy
ppolyte and Ypolyte had almoost ouercome them
Capitulo. xviij.

What sholde I say more of ye strengthe
of the bodyes or of the prowesse of
the .ij. ladyes of Amazony/
Whiche by all countrees were dredde
and doubted aboue to ye of londe gre
ce whiche was farre thens. And ye tydynges wen
dethoo these ladyes lessed not to destroy landes
and wasted the countres yt they wolde not yelde
them vp right soone vnto them/ and how they
dyd withstande theyr enemyes. Of this all Grece
was afeerde doubtynge that the landes of theym
sholde stretche in shorte tyme vnto theyr countre.
Thus there was in Grece in the floure of his yon
the Hercules the meruaylous strong man Whi
che in his tyme dyde more meruayles of strength
than euer man dyde that was borne of woman/
of whome is made mencyon in hystoryes. For he
fought with gyauntes and Lyons/ with serpen
tes and monstres right meruaylous and had of
all them the victory. And to saye shortly he was
so strong ye never man was lyke hym in strength
except Sampson le fort. This Hercules sayd ye
it were not good to abyde tyl these ladyes of Ama
zony came vpon them/ but it were moche better
to go vpon them hym self/ then for ye they sete ayeyne

a grete nauye of shyppes & assembled a grete com
pany of ponge lusty men for to go thyder in grete
haste/When Theseus the worshypfull and wyse
man whiche was kynge of Athenes knewe this
tydynges he sayd that ye sholde not go without
hym. And so he assembled a grete hoost with this
hoost of Hercules/and when they were all assem
bled they put them in to the see toward the coun
tre of Amazonye. And when they approched the
countre Hercules notwithstandynge his meruay
lous strengthe and hardynesse and his grete holt
of people durste not take the porte by day ne to co
me downe vpon the lande/so moche the strengthe
of these amazones was blowen aboute in dyuers
countrees that it were meruayle to say and byle=
ue yf there were not soo many hystoryes kynge
wytnesse of them ỳ there hathe ben so many wor
shypfull men ouercome by women. So Hercules
and his hoost abode tyll the darke nyght was co
me. And then when the houre was come that eue
ry mortall creature ought to take his rest and sle=
pe he and his hoost lepte a lande and entred in to
the countre/and began to sette fyre in cytees and
townes and slewe all the women ỳ toke no hede
of theyr comynge. In the meane tyme grete was
ỳ crye amonge ỳ people/then they were not slowe
to renne to theyr harnoys al maner of women as
those that were mooste hardyest to renne amonge
ỳ people toward ỳ see syde vpon theyr enemyes.
¶ And then there reygned vpon these Amazones

the quene Dythya ỳ whiche was a lady of ryght
grete worthynesse and conquered many landes.
And this was the moder of ỳ worshypfull quene
Pantasylya of whom shall be made mencyon he
reafter. This quene Dythya was crowned after
ỳ cheualerous quene Anthyoppe ỳ whiche mayn=
teyned ỳ Amazones in grete dyscyplyne of armes
& of cheualrye/ and was passynge wyse & hardye
in her tyme. So this quene Dythya herde this
tydynges how the Grekes were come in by ny=
ght fyghtynge on the lande & alway sleynge the
people. Then it was to deme ỳ she was wrothe &
thought to be auenged vpon theyr male talent/ &
anone manasynge them that she dredde not com=
maunded to make redy all her batayle/ there one
myght se all the ladyes busy to renne to theyr har
noys and assembled them aboute theyr quene/ &
by this tyme was the clere daye come. And then
this quene armed herselfe and abode to put in or=
dre her batayles and her hostes. Then were the=
re .ii. worshypful maydens of souerayne strength
of cheualrye and hardynesse & wyse aboue many
others. Of whiche ỳ one was called Manalyppe
& that other Ipolyte/ and they were ryght nyghe
kynne to the quene/ & they abode not onely the co
mynge of theyr quene/ but as fast as they myght
be armed/ theyr speres in theyr handes/ theyr shel
des of stronge elemphant hangynge vpon theyr
neckes mounted vpon theyr well rennynge cour
sers wente ryght fast rennynge towarde ỳ porte/

and with grete hete as thoſe ꝑ were ſuppryſed w̄
wrathe berynge lowe theyr ſperes bare thyughe
ꝑ beſt of ꝑ grekes. That is to knowe Manalyppe
towarde Hercules/and Ipolyte to Theſens/but
whether they had wrathe or no it apered wel/for
notwithſtandynge ꝑ grete ſtrengthe hardyneſſe &
grete courage of them ſo ſtrongly theſe maydens
hurte them/& by ſo grete encounrre eche of theym
bete theyr knyght/& they alſo fell on ꝑ other ſyde/
but as ſoone as they myght they recouered them
ſelfe & ranne vpon them with good ſwerdes. O
what worſhyp ought theſe ladyes to haue ꝑ by ſu
che. ij. women were beten. ij. of ꝑ beſt knyghtes ꝑ
were in all ꝑ worlde/& this thynge ſholde not be
credyble to be trewe but ꝑ ſo many antentyke doc
tours bereth wytneſſe of it/theſe ſame doctours
meruaylynge themſelfe of this aduenture in ex=
cuſynge ſpecyally Hercules cõſyderynge his out=
ragyous ſtrengthe ſayth ꝑ he was beholdynge to
his hors ꝑ lepte from ꝑ grete hurte of ꝑ ſtroke/for
they troWed not ꝑt they had ben on lote but they
ſholde haue ben throWne doWne/theſe. ij. knygh
tes were aſhamed to be thus betẽ of theſe. ij. may
dens. Notwſtandynge theſe maydens fought w̄
theyr ſWerdes ayenſt theſe. ij. knyghtes ſtrõgly &
ꝑ batayle endured longe/yet at ꝑ laſt & What mer
uayle ꝑ theſe maydens were takẽ/for there ought
not to be lyke ſtrokes bytWene thẽ. Of this pryſe
they thought them gretely honoured. Hercules &
Theſens were gladder thã & they had takẽ a cyte

So they helde them in theyr shyppes with them
to refresshe them and to vnarme them and thou-
ght that they had well employed theyr wyll. And
when they sawe them vnarmed and that they we
re so fayre and so semely then doubled theyr Joye
for they tolde neuer ony ȳ was to them so agrea-
ble/and so they kepte them with grete Joy & plea
saunce. Then came the quene vpon the grekes w̄
a grete hoost/and when ȳ tydynges came to her
that these two maydens were taken she was mer
uayllously sorowful/yet for doubte that they shol
de do ony harme to these ladyes that were taken
yf she wente vpon them she rested as then/& sente
to them by .ij. of her baronnesses and badde them
to put to theyr hynaunce for these .ij. ladyes as mo
che as it pleased them and she wolde sende it vnto
them. Hercules & Theseus receyued these messa-
geres with grete worshyp and answered theym
courtoysly/and yf the quene wolde make a small
peas with them/and bothe she & her baronnesses
sholde promyse that they sholde neuer arme them
agaynst the Grekes but to be theyr good frendes
And the Grekes wolde promyse them in the same
wyse that they wolde yelde home these .ij. ladyes
all quyte without hauynge ony other raunsome
saue theyr harnoys onely/for that they wolde ha
ue for worshyp and remembraūce for euer of this
byetoyr that they had vpon these ladyes. Then ȳ
quene for the desyre that she had to haue these .ij.
damoyselles agayne/whom that she loued so mo

che was constrayned to make a peas with ỹ grekes. Soo was this matter entreated & accorded bytwene them ỹ the quene came to them all vnarmed with ryght a fayre company of ladyes & maydens in so ryche araye that they sawe neuer suche before/the grekes mette with them and feested them and made sure the peas bytwene them and there was moche Joy made/yet not for that it noyed gretely Thesens to delyuer Ipolyte for he was smyten with grete loue. Soo Hercules prayed and requyred the quene so moche for hym that she graunted Thesens to take Ipolyte vnto his wyfe and so sholde lede her in to his countre/ And then were the weddynges made worshypfully/and after that the Grekes departed/and Thesens ledde home ypolyte whiche had a sone afterwarde that was called Ipolytus whiche was a knyght of grete worshyp and a chosen mā among many. And when it was knowne in grece that that the peas was made they had neuer gretter Joye. For there was neuer noo thynge that they doubted more.

Of the quene Pantasylea howe she wente to the socours of Troye. Ca. xix.

Onge tyme lyued this noble quene Orthya/and in grete prosperyte held the lande of Amazonye and moche encreased theyr puyssaunce and she was ryght olde when she dyed.

Then they crowned after her her noble doughter the ryght worshypfull Pantasylle / Whiche above all others bare the crowne of Wytte / of pryce / of wysdome and worthynesse. This lady was never wery to bere armes ne to fyght / & by her theyr lordshyp was encreased more than euer it was. For she rested neuer tyme. So she was so moche dredde of her enemyes that there durst none abyde her. This lady was of so hyghe courage that she dysdeyned neuer to be coupled to mā but was a mayde all her lyfe. ¶ In her tyme was the grete warre of the Grekes agaynst the Troyans / & for the grete fame that floured thrughe all ỹ World de of the ryght grete worshyp and knyghthode of Ector of Troy as of the moost manly of the World de and of the moost excellent in al graces. As it is the vsage that gladly euery frende Wolde desyre to bysyte his lyke. Pantasylle Whiche was the chyefe of all ladyes of ỹ worlde / and Whiche that herde saye contynuelly so grete goodnesse of this Worshypful Ector she loued hym worshypfully of ryght grete loue / & aboue all thynges she desyred to se hym / & for to fulfyll this desyre she departed from her royalme in grete haste With ryght a noble company of ladyes and damoyselles of grete prowesse & ryght rychely armed. So she toke her Way to Warde Troy Whiche was not lytell / but ryght ferre of / yet it thought not longe / nor trauaylable to the herte ỹ louerh wel / & when they came to ỹ porte of Troy there aryued this noble pā

tallylle/& yet it was to late for there she coude Ec
tor deed Whiche was slayne by Achylles lyenge a
wayte for hym in ỳ batayle / in whom perysshed ỳ
floure of all knyghthode of Troy. Then this que
ne Pãtallylle was receyued with grete worshyp
of kynge Pryamus and of the quene Ecuba his
wyfe/& of all theyr lordes/but yet she had her her-
te alway on that ỳ she sawe neuer Ector on lyue/
Whiche caused her ỳ there myght nothynge reioy
ce her/yet ỳ kynge & ỳ quene whiche without sea-
synge sorowed for ỳ dethe of theyr sone Ector sayd
to her ỳ syth they myght not shewe hym to her on
lyue ỳ they wolde showe hym to her deed. Then
they ledde her in to ỳ temple where they had ma-
de his sepulture ỳ most noble & most ryche ỳ euer
ony hystory made mencyon of/for it was made in
a chapell ryght ryche all of golde & precyous sto-
nes before the hyghe awter of theyr goddes/& the
re sate ỳ body of Ector in a chayre whiche was so
bawmed & couered ỳ it semed bysybly ỳ it was on
lyue holdynge a swerde in his hande stempnge al
way ỳ his eyers vysage manased the Grekes/ clo
thed in a garment grete & large all of Tyssue em-
browdred with precyous stones traylynge on ỳ
erthe & couered ỳ partyes bynethe Whiche were
plunged in fyne bawme/Whiche yelded meruayl-
lous swetnes/there ỳ Troyans helde this body in
grete worshyp as it had ben one of theyr goddes
w̃ lyght of ware clerely brẽynge/& there was ry
chesse wont nombre/& thyder they led this quene

Pantasylle the whiche as sone as ꝑ chapel was
opened & sawe the body of Ector kneled her dow
ne saluynge hym as he had ben on lyue/and after
she wente nere & in beholdynge ꝑ vysage she begā
to saye suche wordes weppynge. ¶Ha floure and
excellence of all knyghthode of all the worlde/the
grounde and ꝑ endynge of all worthynesse/ who
maye now from hensefoorthe auaunte hym after
you of ony prowesse/or to stretche a werde syth ꝑ
nowe is quenched the lyght and ensample of soo
grete hyghnesse. Alas what houre was borne the
arme so cursed that durst by his outragyous cou
rage despoyle the worlde of so grete a treasoure.
¶O ryght noble pryncē wherfore is my fortune
so contrary that I had not ben so nyghe you whē
the false traytoure that slewe you made suche a
wayte vpon your persone. If I had ben there I
wolde haue wayted vpon your persone myselfe/
yet and ye were on lyue he wolde byleue your de=
the sholde be reuenged. ¶Ha what grete wrathe
and sorowe that myne herte feleth to se you thus
without puyssaunce to speke to me whom I desy
red so moche to se. Nowe syth it maye none other
wyse be. I swere by al the hyghe goddes that we
bylene on and promyse well and afferme to you
my dere lorde ꝑ whyle my lyfe shall endure youre
dethe shall be venged by me vpon the Grekes.
Thus knelynge before ꝑ body Pantasylle spake
so hyghe that ꝑ grete company of lordes & ladyes
of the cheualrye that were there myght here her.

she and all wepte for pyte and coude full tuyll de-
parte from thens/yet at the last kyllynge the han
de with whiche he helde the swerde she departed
saynge. ¶ Worthynesse of knyghthode whyche se-
med you well in your lyfe when ꝑ representacyon
of your body bereth you wytnesse of so grete excel
lence / & anone she departed weppynge ryght ten-
derly/and as soone as she myght she armed her/&
lepte out of ꝑ cyte w̄ her hoost ryght nobly arayed
agaynst the Grekes that were at ꝑ syege. And to
saye shortely of that ꝑ she dyde there without fay-
le yf she had lyued longe she wolde haue done ma
ny meruaylles of armes. So she wolde not tour
ne homewarde but wolde fyght with Pyrrus ꝑ
was ꝑ sone of Achylles & was a ryght manly kny
ght of his hāde. & so moche she bete hy & woū̄ded
hym ꝑ he was almost slayne. And with grete pay
ne he was relcowed of his people & as a deed man
was borne out of ꝑ felde/ and the Grekes trowed
neuer that he sholde escape / wherfore they made
moche sorowe/and yf she hadde hate to the fader
she shewed it well to ꝑ sone. Neuertheless to ma
ke shorte the tale when she had done there so mo-
che of armes by dyuers Journeys with her peo-
ple ꝑ the Grekes were vndernethe Pyrrus ꝑ was
amended of his woundes had meruayllous sha-
me and sorowe that he was thus beten soo foule
of this womā. So he ordeyned his people of his
hoost whyche were of ryght grete prowesse that
they sholde attende to none other thynge in ꝑ ba-

tayle saue onely to enclose Pantasylee byt Wene them and to put her from her people/for he wolde that she were slayne by his owne haude & he pro-mysed them yf they myght do thus to gyue them grete gyftes. This thynge to accomplysh he ỹ peo-ple of Pyrrus put grete payne longe tyme or they myght happen to do it/for they dred soo mocye to come nyghe her for ỹ grete strokes that she gaue, yet not for that to come to the conclusyon they ap-plyed it as those ỹ toke no hede to other thynge/ & sawe in a Journay where she dyde meruaylous dedes of armes that it myght nere hande suffyse to Ector yf he had ben on lyue / that by reason she ought to be Wery/& there they enclosed her amon-ge them/& departed her from her batayle/& so sore oppressed her ladyes that they myght not socoure her/& that not withstandynge by ryght meruayl-lous vertue and strengthe she wolde haue defen-ded her/and then they brake her harnoys & smote of a quarter of her helme. Then Pyrrus When he sawe ỹ heed bare by Whiche her yelowe heere ap-pered gaue her so grete a stroke ỹ he cleste in son-dre ỹ heed & the brayne. And thus ended the Wor-shypfull Pantasylle of Whom it was grete losse to the Troyans and grete sorowe to all her coun-tre Whiche made grete sorowe and lamentacyon For never syth there reygned none suche vpon the Amozones. And thenne they bare the bodye ho-me in to her owne countre. ¶ And thus as thou mayst here began the royalme of Women & Was

mayntey̆ned by grete puyſſaũce/Whiche endured by ẏ ſpace of.viij.hondzed yeres as thou thyſelfe mayſt note and ſe/& rede by the hyſtozyes of nombze Whiche may renne ſyth theyz begynnynge tyll after the conqueſt of grete Alexandze ẏ conquered al ẏ Wozlde. In Whiche tyme it appered ẏ then endured ẏ reygne & lozdſhyp of ẏ Amozones. Foz ẏ hyſtozy of hym maketh mencyon howe he wente in to that royalme and howe he Was receyued of the quene & of the ladyes. So Was this Alexãdze longe tyme after the deſtructyon of Troye/and ẏ ſame wyſe moze than.iiij.hondzed yeres after the foundacyon of Rome Whiche Was longe tyme after ẏ ſayd deſtructyon of Troy. Wherfoze yf thou wylte take the leyſoure to bzynge togyder the hyſtozyes and to calcule the tymes and the nombze thou ſhalte fynde that this royalme and the lozdeſhyp of Women endured tyght a longe ſpace/and thou mayſt note that in al the lozdſhyppes ẏ hath ben in the Wozlde Whiche by the ſpace of ſo moche tyme hath endured one ſhall not fynde moze notable pzynces nozin moze quantyte ne that hath done moze natable dedes than Were done by ẏ queenes and the ladyes of that realme.

¶ Of Cenobye quene of Palmurenes. Ca. xx.

There Were not Wozſhypfull Women onely of theſe Amozones/foz ẏ valyaũt Cenobye ought not to be of leſſe fame & Wozthynes ẏ Was quene of palmurenes a lady of noble bloode/

yllued of ꝑtholomees kynges of egypte. Of this lady was apperynge all her youthe the grete courage and knyghtly inclynacyon that she had. For as soone as she was strengthed there myght no man kepe her but that she wolde leue the dwellynge in the townes closyd / in palaytes / or in royall chambres but to enhabyte the woodes & forestes in whiche places she had her swerde gurde about her & dartes by grete dylygence to sle the wylde beestes / as hertes and hyndes. And after that began to fyght with lyons / with beres / and with many other wylde beestes / and she assayled them without drede & ouercame them merueyllously. This lady helde it for no payne to lye in the woodes do ubtynge nothynge vpon the harde erthe / in hote and in colde / ne it greued her not to trace ꝑ strayte passages of ꝑ forestes / graue vpon ꝑ mountaynes / dyke in the valays / rennynge after ꝑ bestes. This lady dysprayed all carnall loue / & longe tyme refused maryage as she ꝑ wolde kepe her vyrgynyte / yet at ꝑ last constrayned by her kynne she toke to housbande the kynge of ꝑalmurenes Of grete beaute and souerayntie of body & of vysage was this noble Cenobye whiche set but lytell by her beaute. And fortune was so fauourable to her inclynacyon ꝑ she consented to haue an housbande correspondent ynoughe to her condycyons. This kynge whiche was a knyghtly man hadde grete luste to conquere by strengthe of armes all the oryent and ꝑ Empyres aboute hym. In this

same tyme Valeryan Auguste ỹ helde ỹ Empyre of Rome was taken of Sapore kynge of Perce. This kynge of Palmurenes assembled his grete hoost and Cenobye made no grete force of the fresshnes of her beaute/but dyspoled her to suffre the trauayle of armes with her housbande/and to were harnoys/ & to be partycypant with hym in all labours in ỹ exercyse of knyghthode. This kynge that was named Odonet stabled Herode his sone of another woman to conduyte one parte of his hoost takynge hede agaynst the sayd Sapore kynge of Perce whiche that tyme occupyed Mesopotame/after he ordeyned that on ỹ other parte sholde go vpon hym Cenobye his wyfe w̄ another grete parte of his hoost. And he hymselfe sholde go in that other parte with the thyrde parte of his hoost. Soo they departed in suche ordynaunce. But what shall I saye/ the ende of this matter was suche so as thou mayst se by ỹ hystoryes that this lady Cenobye so myghtely and by suche hardynesse & vertue gate dyuers bataylles agaynst this kynge and had the victorye/and by her prowesse put Mesopotame vnder the subiec-cyon of her housbande/and besyeged Sapore the kynge of Perce in his owne cyte and toke hym by strengthe with his Concubynes/and there she cō quered grete haboundaunce of rychesse. ¶ After this victorye it happened ỹ her housbande was slayne by one of his owne kynnes men for enuye that he reygned vpon hym/yet this lady by noble

courage toke the possessyon of the Empyre for her
chyldren Whiche were yet but yonge/ and put her
selfe in the see royall as Empyresse and toke therof
the gouernaunce by grete vertue and charge and
to say all/so she gouerned by so grete Wytte & dyl=
cyplyne of knyghthode/ that Galeryan and Clau
dyan Emperoures of Rome thought that they oc
cupyed a parte of the oryent for ỳ Romaynes dur
ste neuer vndertake ony thynge agaynst her. And
the same Wyse the Egyptyans ne ỳ Arabyens ne
those of Armony but doubted her puyssaunce and
her grete hyerteneesse and helde theym contente to
kepe that they had & medle no ferther. This lady
Was Worshypped of her pynces & of her people
obeyed and loued and of her knyghtes dred and
doubted/for Whē she rode With her people as ofte
tymes it happened she Wolde neuer speke to them
of her hoost but her harnoys on her backe and her
helme on her heed/nor to no batayle made her ar=
mure to be ledde in charyot. Notwithstandynge
other kynges vsed that guyse. And alWay she ro=
de vpon a Well rennynge courser / & often tymes
she Wolde ryde vnknowne to espye her enemyes
before her folke. This noble lady Cenobye with ỳ
that she passed all other knyghtes of the Worlde ỳ
tyme in dyscyplyne and crafte of knyghthode.
Also she passed all other ladyes in nobleesse and
good condycyons of honest lyfe /and ryght sobre
soueraynely in all her demeanynge yet notWith=
standynge she made often tymes grete feestes vn

to her barons and to straungers/and all magny-
fycence was holden with her/ and royall largesse
in all thynges/and grete gyftes and layre/ & cou-
de well drawe people to her loue and benyuolen-
ce/she was alway of a souerayne chastyte. For she
kepte her not onely from other men but in the sa-
me wyse she wolde not lye with her housbande/
but for hauynge of yssue/ & that she shewed open-
ly by that that she wolde not lye with hym after ỹ
she felte her with chylde/ and to that entente that
all that appered outwarde sholde afferme that ỹ
was inwarde/she wolde neuer that ony vycyous
man sholde haunte her courte/and she wolde ỹ al
they that wolde desyre to stande in her good gra-
ce were vertuous and well condycyoned/and she
dyde grete honoure to people after theyr worthy
nesse and vertues / & not onely for theyr rychesse
or byrthe/and she loued moche those men that we
re of sadde condycyons and proued in knyghtho-
de. She lyued after a royall custome of an Em-
presse by grete magnyfycence and cost of estate af
ter the maner of Perse/ whiche was those dayes
the mooste pontyfycall custome that was amonge
kynges. She was serued in vessell of golde and
of precyous stones / She was garnysshed of all
good araye/and also she gathered grete treasou-
res of her owne without doynge of extorcyon.
and she gaue ryght largely where that it was rea
sonable/for there was neuer prynce of gretter lar
gesse nor of more gretter magnyfycence.

¶ And with these sayd thynges one of ỹ hyghest of her vertues that I shall saye to the Was lerned in letters in those of Egypte and of her owne language/ and whē she had rest then ryght dylygently she tooke hede to the scole and desyred to be taught in phylosophy by a phylosophre ỹ was named longyne. ¶ She knewe the latyne and ỹ greeksyll the letters by ỹ helps of whyche she ordeyned and put ryghte curyously all her hystoryes vnder ryghte shorte wordes/ and the same wyse she wolde that her chyldren that she nourysshed were lerned in scyences. ¶ Nowe take good hede ryght dere frende yf thou hane oughte leue of ony prynce or knyght more puyuer sall in all the vertues.

¶ Of Lylye moder of ỹ good knyght Thyerrys. Capitulo. xxj.

AND howe that the noble lady Lylye Was not in batayle in proper person is she not to be prayed as ryght a noble & worshypfull lady in ỹ that she counsaylynge her sone Thyerrys ỹ ryght noble knyght made hym to tourne agayne in to the batayle as thou shalte here. This Tyerres Was in his tyme one of the grete pynces of ỹ palays of the Emperour of Constantynoble/ and Was ryght a fayre man and ryght wel proued in the worthynesse of knyghthode/ and with that by the ryght good nourysshynge & counsaylynge of

his moder was ryght vertuous and excellently
manered. ¶ It happened ỹ a prynce named Odo
natre wente vpon the Romaynes for to destroye
them and all Italy/and as these Romayns wen
te to requyre the forsayd Emperoure of Constan
tynoble of his helpe/he sente to them this knyght
Tyerres as for the best knyght of cheualry with
ryght a grete hoost of people. So it happened as
he fought in batayle ordeyned agaynst this Odo
natre the fortune of the batayle tourned agaynst
hym in suche wyse that for drede he was constray
ned to flee toward the cyte of Rauenne/ and whē
this worshypful & wyse moder whiche toke good
hede of the batayle sawe her sone flee she had grete
and meruayllous sorowe/consyderynge that the
re myght be no gretter reproffe to a knyght than
to flee in batayle. Anone the grete noblesse of her
courage made her to forgete all moderly pyte in
suche maner that she had leuer to se ỹ dethe of her
sone worshypfully than there sholde falle to hym
suche a shame. So she ranne anone before hym &
prayed hym ryght tenderly ỹ he sholde not dysho=
noure hym by suche fleynge/ but ỹ he sholde assem
ble agayne his hoost and tourne to ỹ batayle/ yet
he toke noo charge of these wordes/and then the
good moder supprysed with grete wrathe lyfted
vp her gowne before and sayd to hym/truely fay=
re sone thou hast no place to flee to but thou tourne
agayne in to the wombe fro whens thou camest.
Then was this Tyerres so ashamed ỹ he lefte

his fleynge & assembled his people agayne/& touc
ned agayne to the batayle in the whiche for ꝑ hete
that he had of the shame of the wordes of his mo
der he fought so strongly that he dyscomfyted his
enemyes and slewe Odonatre/and so all Italye
was delyuered of theyr enemyes by the wytte of
this lady where it was lyke to be vtterly destroy
ed. So me semeth that the honoure of this vyeto
ry came more of the moder than of the sone.

Of the quene of fraunce Fredegonde. Ca. xxij.

Of the quene of fraunce Fredegonde
of whom I spake before was also of
grete hardynesse of that that she dyde
in batayle. For as I haue touched ho
we ꝑ she was lefte wedowe of kynge
Chylderyke her housbande haupnge Clotharye
her sone at her pappes/and ꝑ royalme was assay
led with werre she sayd to her barons. Lordes ne
drede you not for the multytude of our enemyes
that ben come vpon vs. For I haue thought befo
re a wyle by the whiche we shall ouercome them
yf ye wyll byleue me/I shall leue al femynyne dre
de/and I shall arme myne herte with the hardy-
nesse of a man to that entente to encreace the cou
rage of you/& of all our hoost by pyte of your yon-
ge prynce. So I shall go before haupnge hym in
myne armes and ye shall folowe me and that we
haue ordeyned our constable to do/ye shal do the

same. And the barons answered & bad her to com
maunde them & With ryght good herte they Wol-
de laboure it. And then she lete make and well or-
deyned her hoost. Syth she put her before wel ho
sed her sone bytWene her armes the barons after
and al the bataylles seWynge by fayre ordre. And
so they rode toWarde theyr enemyes so longe tyll
the nyght Was come. And then they entred in to
a forest. So the conestable cutte doWne an hyghe
braunche of a tree/and all the remenaunt dyde ỹ
same Wyse and coucred al theyr horses With may
& tyed belles aboute some of theyr neckes as men
dothe to horse that gothe in pastures and in this
maner they rode togyder an easy pace tyll they ca
me nyghe the lodgynges of theyr enemyes / and
they helde hyghe braunches and bowes of maye
in theyr handes. And alWay the quene Wente be-
fore With hardy courage in Warnynge theym by
promyses and fayre Wordes for to do Wel holdyn
ge the lytell kynge bytWene her armes of Whiche
they all had grete pyte/and had the more courage
to kepe his ryght. And When they thought ỹ they
Were nyghe ynoughe theyr enemyes they rested
them. When the daWnynge of the daye began to
appere those that made Watche of the hoost of the
enemyes perceyued it & began to saye one to ano
ther. See here a grete meruayle. For yesternyght
there appered no Woode nor forest nyghe vs and
se noWe a ryght grete & a thycke Woode ỹ others
ỹ beheldе this thynge sayd that it must nedes be ỹ

the woode had ben there longe tyme before for it myght be none other wyse but that they haue ben so beestyll ye that they haue not perceyued it/ and that it was to se that it was a woode/ the belles of the hors that pastured myght haue made them certayne. And so as they deuyled they thought ne uer on the trechery. Sodeynly the quenes hoost cast away theyr braunches and then that ỳ semed to theyr enemyes a wode it appered knyghtes ar med/so they ranne vpon them/ and this was done so sodaynly ỳ theyr euemyes had no leyloure to arme them/for they were all in theyr beddes. So they wente in to theyr lodgynges/and sleWe and toke theym all that they coude fynde/ & thus they had the victory by the wytte of this good quene Fredegonde.

¶ Of the mayde Camylle. Ca. xxiij.

Of women of worshyp and of knyght hode I myght tell the ynoughe. The noble mayde Camylle was noo lesse worthy than those before sayd. This Camylle was doughter of the ryght auncyent kynge of Voulques named Machaby us and when she was borne her moder dyed/and anone after her fader was dysheryted by his owne people that rebelled agaynst hym/& soo moche they troubled hym that he was constrayned to fle for sauynge of his lyfe. Soo he bare nothynge w

hym saue onely his yonge doughter Whom he lo-
ok so grete loue. And when he came to passe ouer a
grete ryuere that he myght not chose but he must
nedes passe it/he Was in grete myschyefe for that
that he coude fynde no counsayle to helpe his lytel
doughter to passe/and Whē he had thought ynou
ghe he toke grete tyndes of trees & made a vessell
as it Were a lytell bote. So he put his lytell dou-
ghter Within and bounde ỹ vessell With good ro-
pes to his arme. And after put it in the ryuere / &
he swymmynge trayled easely this vessell after
hym/and so he and his doughter passed ouer the
Water in to the Woodes/and there he lyued longe
for he durste not go none other Waye for drede of
his enemyes. He nourysshed his doughter With
the mylke of Wylde bestes vnto the tyme that she
Was well strengthed/and With the skynnes of ỹ
beestes that he slewe he couered bothe hym & his
doughter & they had none other bedde ne other co
uerynge but skynnes of bestes. And Whē she was
Waxed moche she began to warre With Wylde be
stes and to slee them With her slynges and stones
& she Wolde renne after so lyghtly that there my-
ght no greyhounde do better. And thus she conty
nued tyl she came to her parfyte age in whiche she
founde herselfe of a meruaylous strengthe & har
dynesse/and then she was enfourmed of her fader
of the Wronge that he had of his subgettes. She
felynge herselfe of grete strengthe and ryght cou-
ragyous departed from thens and toke her to ar

mes/and to saye shortely she dyde so moche & ap=
plyed her purpose that with the helpe of some of
her kynnesmen she beynge alwaye in her proper
persone in bataylles/dyde so moche by strengthe
of armes that she conquered agayne all her coun
tre and neuer lefte after to pursewe the dedes of
cheualrye/and she was of so hyghe courage that
she deyned neuer to haue housbande ne to be cou=
pled to man. And this same Camylle was ỳ may
den that came to the socoure of Turnus agaynst
Eneas when he was come downe in to Italye.

¶ Of ỳ quene Ueronycle of Capadoce. Ca. xxiiij.

There was a quene in capadoce that
was named Ueronycle noble of blo
de and of courage / as she that was
doughter to the grete kynge Myery
dates that ruled a grete parte of the
oryent/and wyfe of kynge Aryarates ỳ Capado=
cyan. This lady contynewed in her wedowhode
in the whiche wedowhode one of the bretherne of
her housbande assayled her with warre to dyshe=
ryte her and her chyldren/and as it happened du=
rynge this stryfe that ỳ vncle slewe the .ij. sones
of this lady and his owne neuewes. She was
so vtterly moued with sorowe ỳ this grete wroth
made all drede to fle from her. So she armed her=
selfe & with a grete hoost went agaynst her bro=

ther in lawe / and so she plyed her entente that at ỹ last she sleWe hym her oWne hande & made her charyot to go ouer hym and ouercame ỹ batayle.

Of the noble Archemyse quene of Carye. Capitulo. xxb.



What shall We saye lesse of the noble & the ryght excellent Archemyse than of other Worshypfull ladyes whiche Was quene of Carye the whiche abode Wedowe longe after her houlbande kynge Mansole the Whiche she loued of so grete loue that it myght neuer departe from her herte as it appered so as it shall be deuysed to the in tyme and place here after. Her houlbãde lefte her many fayre and grete countrees in gouernaunce yet to gouerne she neuer Was abasshed/for strength the/in vertue/sadnesse of condycyons/& prudente in gouernaunce Was all in her. So she had With that so grete hardynesse in dede of knyghthode/& so Well kepte the dyscyplyne of cheualrye that she had the victory of many dyuers bataylles. And thus the hyghnesse of her name Was gretely lyfte vp by grete prayslynge. For in her Wedowhode w̃ that that ryght nobly she gouerned the countres she armed her by dyuers tymes and in especyall .ij. notable dedes/ỹ one Was to kepe her countre ỹ other Was to kepe trouthe & faythfull promyse.

The fyrst was when the forsayd kynge Wanso
le her housbande was deed/ those of ỹ rodes whi
che marched tyght nyghe the royalme of this la-
dy had grete enuye and dysdayne that a woman
sholde haue the lordshyp of the royalme of Carye
and for that in hope to put her out & to gete ỹ lan-
de they came vpon her with a grete armye and a
grete multytude of shyppes and made her waye
to warde the syte of dalycarnase whiche stode vp
on the see in an hyghe place called Icare whiche
was tyght a stronge place. So there were to this
Cyte two gates of whiche that one was within
the syte as it were hydde and couered and at the
entrynge tyght streyte / and there myght one go
and entre in to ỹ palays without seynge of them
without and of them of the syte also. That other
comune gate was nyghe the walles of the Cyte.
And when this worshypfull and wyse Archemy-
se knewe by her spyes that her enemyes were co-
me she made her people to go to harnoys of whō
there were assembled ynowe and entred in that
lytell gate in to the shyppes that she ordeyned to
come thyder / yet or she departed she ordeyned to
them of the syte whiche were good and trewe in
whom she trysted wel to do suche thynges as she
commaunded them that when she sholde make a
certayne sygne ỹ she deuysed to them ỹ they shol-
de make to them of the rodes a sygne of loue and
that they sholde call them vpon the walles & shol
de saye to them that they wolde delyuer to theym

the cyte/and that they sholde come boldely/and ꝑ they sholde do soo moche yf they myght to make them lepe out of theyr shyppes and to entre in to the market place of the cyte. And this thynge ordeyned the lady and her hoost yssued out at the lytell gate and wente a lytell waye in to the hyghe see so that her enemyes toke no hede of them/and as she had made her sygne and knewe by ꝑ sygne of them of the cyte that the enemyes were entred in/anone she retourned by the grete gate and toke the shyppes of her enemyes and entred in to ꝑ cyte/and made to assayle the men of the Rodes in euery parte by her bussh̄mentes/ and she and her hoost were before them/and so slewe them al and dyscomfyted them and had the victory. And yet more worshypfully dyde this noble Archemyse/ for she wente after in to the shyppes of her enemyes with all her hoost/ and wente to the Rodes/ & made to lyfte vp an hyghe sygne of victorye as thoughe it had ben theyr people that sholde come agayne victoryously. And when those of ꝑ countre sawe this trowynge that it had ben theyr people they were passynge Joyfull/& lete open theyr porte and Archemyse came in and ordeyned people to kepe the porte/ and then wente streyght to the palays and toke and slewe all the pynces. And thus those of the Rodes were taken whiche toke no hede of themselfe/ and the lady kepte her sealed in the forsayd Cyte. And anone after all the hole Ile of Rodes yelded theym vnto her.

And after that she had put all the yle in seruage & vnder tribute she lefte it garnysshed with good kepers/and so retourned home/yet or she departed she lete make two ymages of bralle in ỹ cyte/ of whyche that one represented the persoue of Archemyse as ouercomer. And that other the Cyte of Rodes as ouercome. ¶ Another notable dede amonge others that this lady dyde was this that when it was so that Exerse ỹ kynge of Perse was come agaynst the Macedonyes and all ỹ laude was full of his hoost bothe on horse backe and on fote/and ỹ ryuage ful of people and of his shyppes as he that trowed to destroye all grece. Than ỹ Grekes whiche had made alyaunce with this lady Archemyse sente to her to requyre her of her helpe/to the whiche helpe she sente not onely but lyke a chyualrous lady came in propre persone with ryght a grete hoost. And so well she kepte her place there that to saye shortely anone she put her in batayle agaynst these men of Perse & dyscomfyted them. And when she had dyscomfyted them vpon the lande she entred in to the shyppes and was before al others with her naure and ny ghe the cyte of Salemyne she gaue them batayle And as they fought strongly this worshypfull archemyse was amonge the fyrst lordes and cappytaynes of her hoost and comforted them with grete boldenesse sayenge. Now we forthe my bretherne and good knyghtes and laboure so that the worshyp maye be ours/and deserue ye this daye pray

lynge and worlhyp. And my grete treasoure shall not be spared vnto you/and to saye all she dyde so moche that in lyke wyse as she dyscomfyted them on the londe/she dyscomfyted them on the water/ And Exerses fledde shamefully/and thus she had people innumerable/for as many wryters of hystoryes bereth wytnesse/she had so grete an hoost that dyuers ryuers taryed theym as she passed. And so had this worlhypfull lady this noble victorye and retourned worlhypfully in to her countre with the dyademe of grete worlhyp.

¶Of the hardynesse of Cleolis. Ca. xxvj.

Also Cleolis ỳ noble Romayne was ryght an hardy woman and a wyse. notwithstandynge it was not in the warre nor in batayle. For as it happened ones that the Romaynes by certayne couenauntes made bytwene them and a kynge that had ben theyr aduersary. It was accorded that by certyfycacyon of the couenauntes there was sente to that kynge to be in hostage the noble mayden Cleolis and other maydens of noble lygnage of Rome/and when this Cleolis had ben a grete whyle in the forsayd hoostage. She thought that it was a grete hurte to the worlhyp of the Cyte of Rome/that so many of n̄oble maydens sholde be holden as prysoners of a straunge kynge. Soo this Cleolys armed her courage

with grete hardynes/and dyde so moche by fayre wordes & fayre promyses that she deceyued wytele them ỹ had them in keppynge & departed from thens by nyght/and ledde her felowes and wente so longe tyll they aryued vpon the reuer of Tybre/and there this Cleolys founde in ỹ medowes an horse pasturynge. And then she whiche happely neuer rode before mounted vpon this horse/& without ony maner of dredc of the depnesse of the water put one of her felawes behynde her & passed ouer. And after all ỹ others one after another and so they passed ouer saufe/and this lady Cleolys ledde them to Rome & brought them to theyr frendes. The hardynesse of this mayde was gretely praysed of them of Rome/and ỹ same wyse ỹ kynge that had them in hostage praysed her gretely & had therof grete solace. And the Romayns to that entente that there sholde be a remembrauñce had of this dede from thensforthe. They made make the ymage of Cleolys whiche was made in ỹ guyse of a mayde syttynge vpon an horse. And they put this ymage in an hyghe place vpon the waye by whiche they wente to a temple & there it abode longe tyme. Now we haue accheued ynoughe as for the foundement of our cyte. Nowe we must lyfte vp the hyghe walles all aboute.

¶ Tyne demaundeth of Reason yf euer god lyste to make a woman so noble to haue ony vnderstãdynge of the hyghnesse of scyence. Ca. xxvij.



Hese thynges of me ryght well herde I anſwered to ỹ lady that ſpake to me. Madame truely without fayle god ſhewed grete meruaylles in ỹ ſtrengthe of theſe foreſayd ladyes of the whiche ye haue touched/yet I praye you to make me wyſe yf it pleaſe you/to the whiche god hathe gyuen them ſoo many graces it pleaſed to worſhyp the kynde of woman to gyue pryuylege to ony of them of the vertue of hyghe vnderſtandynge and of grete ſcyence/and yf they haue abyle wytte to that. For that I deſyre to knowe for ỹ that men maynteyne and ſay that the vnderſtandynge of women is but of lytell takynge. ¶ Anſwere. Doughter by that ỹ I haue ſayd here tofore thou mayſt knowe the contrary of theyr opynyon/and for to expounde it more playnly I ſhal gyue it the fyrſt by enſamples. I ſaye to the agayne and doubte neuer the contrary that yf it were the euſtome to put the lytel maydens to the ſcole and that ſeemyngly were made to lerne ỹ ſcyences as they do to the man chyldren / that they ſholde lerne as parfytely/and they ſholde be as wel entred in to the ſubtyltes of al the artes and ſcyences as they be / and peraduenture there ſholde be mo of them/for I haue touched here tofore by howe moche that women haue the body more ſofte than ỹ men haue/and leſſe habyle to do dyuers thynges by ſo moche they haue the vnderſtandynge more ſharpe there as they apply it. ¶ Madame be not

dysplealed/suffre me vpon this poynte yf it plea-
se you. Certaynly mē wolde neuer suffre this que
styon to passe for trouthe but yf it were openly al-
soyled. For they wolde saye þ one sayth comunely
these men to vnderstande moche more than þ wo
men dothe. ¶ Anſwere doughter knowest thou
wherfore it is that they vnderstande lesse. Wa-
dame naye but yf it please you to tell it me with-
out fayle it is for that they haunte not so many dy
uers places ne so many dyuers thynges/but they
holde them within theyr houses/ and it suffyseth
them to do theyr busynesses/ and there is nothyn
ge that techeth a creature reasonable so moche as
dothe the experyence of many dyuers thynges.
Wadame and syth that they haue the vnderstan-
dynge abyle to conceyue and to lerne as the men
haue/wherfore lerne they not more. ¶ Anſwere.
For þ doughter for it is no nede to þ comune thyn
ge that they medle them of that whiche is cōmyt
ted to man to do/as I haue sayd to the before. It
suffyseth that they do comune office to þ whiche
they are ordeyned/and that that one iugeth by þ
experyence of that that the women can lesse than
men it is no meruayle as it is sayd before though
theyr vnderstandynge be lesse. Wake the a behol
dynge of the people of the lowe countre/ or of the
hyghe mountaynes. Thou shalte fynde coūtrees
ynowe þ the people seme as bestes they be so sym
ple/and yet it is no doubte that nature hath ma-
de them as parfyte in all thyse thynges as in bo-

dy and vnderstandynge as well as ỹ wyselst people/and ỹ moost experte of those that ben in goode cytees or in good townes/and that is for defaute of lernynge. Notwithstandynge as I haue sayd to the before that of men and women some haue better vndestrandynge than some/for there hath ben women of ryght grete connynge and of grete vnderstandynge. I shall tell the and to our purpose that I tolde the of the vnderstandyng of women that they haue as sharpe wytte to lerne as men haue.

¶ Of women ỹ were enlumyned of grete scyences & hyst of ỹ noble mayde Cornyfye. Ca. xxviij.

Cornyfye the noble mayde was sent to the scole by her fader in maner of scorne/ or of Jape with her brother Cornyfycyen whē they were ponge chyldren. But this lytell mayde by mernayllous wytte haunted the scole so moche ỹ she began to fele the swete droppes of vnderstandynge to lerne. So it was no lyght thynge to take away this pleasaunce from her/to the whiche all other womens werkes put a parte/she applyed her in that she myght. And thus she occupyed her so well by the space of tyme that she was ryght a souerayne poete/and not onely in ỹ scyence

but it semed that she was nourysshed with ȳ mylke and with the doctryne of parfyte philosophye For she wolde kele and knowe of all maner of scyences that she lerned soueraynly in so moche that she passed her broder whiche was ryght a grete poete in all excellent clargye / & it suffysed her not onely the connynge but she put the vnderstandynge to worke it / and her handes to ȳ peune in compylynge many ryght notable bokes / the whiche bokes and dyttyes were in the tyme of saynt Gregory of grete pryce / of whom Bocace the Italyen whiche was a grete poete maketh mencyō in prayse synge this womā sayth in his boke. O ryght grete worshyp to that woman ȳ hath lefte wommans werkes and applyeth and gyueth her wytte to ȳ studye of ryght hyghe connynge. And this Bocace sayth forthermore certefyenge the purpose ȳ I sayd to the of the wyttes of women. Nowe ben they ashamed sayth he as these slowe women ȳ so mysse trusteth of theyr selfe and of theyr vnderstandynge so as thoughe they were borne in the mountaynes without vnderstandynge what is welthe or worshyp / & so dyscourageth themselfe / and sayth that they be not good to other thynge nor profytable but to take men aboute the necke and to bere & nourysshe chyldren / and god hathe gyuen them fayre vnderstandynge yf they wolde applye it in all thynges that these gloryous and excellent men dothe / for yf they wolde studye / the thynges be nother more ne lesse but also comune

to Women as to men / and may by honest labourc
gete them name perpetuall / the Whiche hauynge
is agreable to all worshypfull men. Rycht dere
doughter thus mayst thou se howe this auctoure
Bocace bereth Wytnesse of that that I haue sayd
to the and howe he prayseth and prouyth scyence
in Woman.

¶ Of Prohe the Romayne. Ca. xxiv.

IF grete excellence in scyence also was
Prohe þ Romayne Wyfe of Adelphe /
& was crystened. This Woman had
so notable Wytte / and she loued and
haunted the scole soo inothe that she
coude souerayuly the. vij. scyences lyberales and
Was rycht a souerayne poete. And by so grete la-
boure in studyenge she haunted the bokes of poe-
tes and in especyall of Vyrgyle and of his dyttyes
that to all purposes she had them all in mynde / þ
Whiche as in a tyme she sawe by grete entente of
her Wytte and of her thought / and as she toke he-
de of the sygnifyenge of them / It came to her en-
tencyon that one nyght after the forsayd bokes
dyscryue all the scrypture and the hystoryes of the
olde testament and of the newe by pleasaunt ver-
ses and full of substaunce the Whiche thynge for
certayne that the auctoure Bocace sayth is not
Without merualle that so hyghe consyderacyon
myght entre in the brayne of Woman / and ryght

a grete meruayle/ he sayth to put it in execucyō
for he sawght gretely desyrynge to fulfyll her thou
ght put the hande to the werke and sometyme she
ranne by the Bucolyques or by Eueydos or by ȳ
Georgykes whyche were the bokes that Vyrgyle
made whyche ben so named/ that is to say/ she vy-
syted and redde & nowe of one parte she toke the
hole verse/ nowe of others some lytell partes she
touched by meruayllous craste & subtylte to her
purpose/ and so ordynately made hole verses and
ȳ lytell partes put togyder & coupled & redde in be
holdynge ȳ lawe/ the craste & the measure of fete
and the Joynynge togyder ȳ verses without fay
lynge in ony parte that no man myght do better.
And by suche manere after the begynnynge of the
worlde she made the begynnynge of her boke in
sewynge all the hystoryes of the olde testament &
of the newe/ and so came to the sendynge of ȳ ho-
lyn ghost to the apostles accordynge all with ȳ bo-
kes of Vyrgyle soo ordynately that who had not
knowynge of this makynge wolde haue wende
that Vyrgyle had ben a prophete or an Euange-
lyst togyder. For the whyche the forsayd Bocace
sayth grete recommendacyon & lowynge of this
woman. For it appereth openly that she had very
knowlege and playne of holy bokes and holy vo-
lumes of deuyne scrypture the whyche boke was
knowen of many grete clerkes & deuynes of our
tyme. And this noble lady wolde ȳ this forsayd
werke made and compounded by grete labour

Labour sholde be called Centonyas And notw
standynge ꝑ the labour of werke as for the gret-
nesse ought suffyse to ꝑ lyfe of a man / yet she lefte
not tyll she had made many dyuers other bokes
ryght worshypfull & excellente. One amonge all
other she made in verses & to be called also Cento
nye bycause of an hundred verses that ben conteyn
ned therin. Also she toke the bokes of Omerus ꝑ
poete and the verses by whiche one myght conclu
de to the prayse of her whiche knewe not one
ly the latyne letters but also the grekes as parfy-
tely. Of the whiche lady and of her thynges ꝑ she
dyde Bocace sayth that it ought to be grete plea-
saunce to all women to here.

¶ Of Sapho poete and phylosophre. Ca. xxx.

And of lesse cõynge thẽ Probe / was
not the noble Sapho / whiche was a
mayde of ꝑ cyte of Mylycene. This
Sapho was of ryght grete beaute
of body and of vysage / and in maner
ly countenaunce / and in spethe ryght agreable &
pleasaunt / and aboue all other graces that were
gyuen her she passed of hyghe vnderstandynge.
For she was experte profoundely in many dyuers
artes and sciences. And she knewe not onely let-
ters and wrytynges made by others / but of her-
selfe she founde many newe thynges / and made
many dyuers bokes & dyttyes / of whom speketh

Hyr gyfte. Bnder these fayre Dedes of poetyke
langage. Bnder yis a mystyll hed of mycyke bnder-
stondynge and of hyr en wyage delyte by contynuel
study amonge the herstyll the people and without
contynuge haunted the begynnesse of the mountay
ne of Parnaso/this is to bnderstande the parfyte
study by besy hardynesse and boldenesse/she ac
ey vnpeuyed by resistence doth yt. ne vses not refused
that is to saye amonge the erabes and sciences
she entred in the forest of Auyere full of byaun
ches of vertue/& flowres of dyuers colours smel-
lynge of grete swetnesse of dyuers herbes where
they rest them and dwell/grammer/Logyke/and
the noble rethoryke/Geometry/and Arysmetryke
and so moche she wente yt she came and aryued in
the caue and despuelle of Appolyne god of scyence
and connynge/and founde the spryngе and con-
dyte of Castalyo the welle/and toke the vorest of
the harpe and touched it. Then she made grete me-
lodyes With the vy muses lernynge yt daunce/this
is to bnderstande With the rules of Armony and
coples of musyke. By these thynges that Horace
sayth of her ought to be bnderstande the depnesse
of her bnderstandynge/and yt bokes that she ma-
de of so depe sciences that the sentences ben stron-
ge to resolve & bnderstande to men of grete wytte
and the sotle after the Dystnesse of auncyent men
endureth bnto this day/and her Dystynges and
dyttyes syght notably compounded & made by yt
lyghtes and ensamples to them that cometh af-

ter parfyte Wrytynge and endytynge. Sche foun-
de many dyuers maners of makynge of songes/
and dyttyes playes/and Wepynge complayntes
and straunge lamentacyons of loue ryght well &
in fayre ordre whiche were named after her name
Saphyle/and of these dyttyes recordeth Crassus
that Whan Plato the grete Philosophre whiche
was mayster to Aristotle Was deed / one founde
the bokes of the Wrytynges of Sapho vnder his
bolster of his heed/and to saye shortely of this la-
dy she was of so grete excellence of connynge þ in
the Cyte Where she Was conuersaunt to þ entent
þ she Was moost Worshypfull and that she sholde
be alWaye in remembraunce/ one made to her lyk-
kenesse an ymage of bras̄e halowed in the name
of her lyfte of a grete hyght. So was this lady na
med and counted amonge all other poetes of re-
noWne/of the Whiche as Bocace saythe the Wor-
shyppes of dyademes & of croWnes / & of mytres
of bysshoppes be not gretter ne them that bathe
dyctores and chaplettes of Lauryere and palme.
¶ Leonte that was a greke Was a grete philoso-
phre also / Whiche durste reproue the Philosophre
Theophrast by pure and trewe reasons / Whiche
Was so gretely named in his dayes.

¶ Of the mayde Manthoa. Ca. xxxj.

If the sciences ben easy & couenable to Wo-
men to lerne/ knoWe it for trouthe that the

some wyte þ crafte were not by sene to them & som tyme in the olde lawe of paynymes þ people vsed many dyuers dyuynacyons of that that was to come by the flyght of byrdes / and by the flambes of fyre. And by the entrayles of deed beestes. And that was a ryght arte or a cōynge whiche they helde in grete dygnyte. In this tyme a mayden was a grete maystrelle whiche was doughter of Thyrsyne / whiche was the grettest prest at þ tyme of Thebes so as we calle hym a byll hop / for in þ other lawes the byll hoppes were maryed. This woman that was named Manthea whiche flou red in the tyme of kynge Edyppus was of so cle re and grete wytte that she knewe al the crafte of Pyromancye whiche is for to dyuyne by þ flam bes of fyre / the whiche arte vsed in the olde tyme those of Caldee whiche founde it / and others say th that Nembroche the gyaunt founde it. So the re was in her tyme no man that knewe þ mouyn ges of the flambes of fyre / the colours and þ sow ne þ came out of the fyre but she. And also she knewe clerely the vaynes of beestes / the throtes of bo les and the entraylles of all beestes that one wol de bylene that by these craftes often tymes þ spy rytes were constrayned to speke and to gyue an swere of that þ one wolde knowe. In the tyme of this lady Thebes was destroyed thrughe the en chelon of the .ij. sones of kynge Edyppus. Then wente this lady to dwelle in Asye / and there she made a temple of the god Apollo the whiche was

syth in grete renowne. She ended her lyfe in Italye/and of ꝑ name of this lady for her grete auctoryte there was named a Cyte of the countre and yet is Wanthoa/in ꝑ whiche vyrgyle was borne

¶ Of Medea and another quene named Cyrtes Capitulo. xxxij.

MEdea of whome hystoryes ynoughe maketh mencyon coude as moche of crafte and connynge as she before reherted. She was the doughter of Othes kynge of Coloos and of ꝑerce/She was ryght fayre of body and of vysage/But in connynge she passed all other women in her tyme/she knewe the vertues of euery dyuers herbe and all maner enchauntementes that myght be made and of ony crafte that myght be lerned she was not ygnoraunt by ꝑ vertue of a songe that she coude/she wolde make ꝑ ayre to trouble and the skye to ware darke/moue ꝑ wyndes out of the pyttes and caues of the erthe to make the tempestes to ryse in the ayre/to make waters and grete ryuers to stande styll/to make venyme to make fyres without laboure to brenne ony maner thynge ꝑ she wolde & all suche maner of thynges she coude do/this was she ꝑ made Jason to conquere the golden fleece by enchauntement.

¶ Cyrtes also was a quene of a countree vpon

the the whiche stode vpon the entrees of Italye.
This lady coude so moche of the craffte of enchaū
tement that there was nothynge that she wolde
not/but she wolde do it by ꝑ vertue of her enchaun
tement/and by a dyuyse that she wolde gyue she
wolde chaunge the bodyes of men in to the fygu
res of wylde bestes and bydes. And to dyuerse
ꝑ same thynge it is wryten in ꝑ hystory of Vlyxes
that when he retourned after the destruccyon of
Troy trowed to gō agayne in to his countree/ of
grete fortune and woodnesse of tempestes burled
his shyppes here and there by many dyuers trou
bles that at the laste they arryued at the porte of ꝑ
cyte of this lady Cyrces. yet this wyse dyuerses wol
de not take the lande without lycence of the que
ne of the lande/he sente certayne of his knyghtes
to her for to knowe yf it pleased her that they myg
ght take the lande. Then this lady trowed that
they had ben her enemyes gaue them dyuyse of ꝑ
dyuyse that she made/and anone they were trans
fourmed in to hogges/ but Vlyxes went anone
to her/and dyde so moche ꝑ they were put agayne
in to theyr owne shap/and in the same wyse some
men saye of Dyomede that was another pryncē
of Grece that when he arryued at the porte of this
lady Cyrces ꝑ she made his knyghtes to be trans
fygured in to bydes whiche be yet ryght grete &
of other shappe than other bydes ben/ and they
ben ryght fyerse and those of that countree calle
them Dyomedens.

Cxpine alleth of Reason yf there was euer woman that founde ony thynge of herselfe that was not knowne before/and she tolde her of Nycostrate otherwyle called Carmentis. Ca. xxxij.

Cxpine whiche vnderstode these thynges of dame reason replyed vpon that in this manere. Madame Ie wel ye myght fynde ynowe and of greete nombre of women prayled in scyences and in crafte/but knowe ye ony that by ỹ vertue of theyr kelynge and of subtylte of wytte haue founde of themselfe ony newe crafte and scyences necessary good and conuenable that were neuer founde before nor knowne/for it is not so greete mayster to folowe and to lerne after ony other scyence founde and comune before as it is to fynde of theymselfe some newe thynge not accustomed before. Cxanswere. Ne doubte ye not ỹ contrary my dere frende but many crafte and scyences ryght notable hathe ben founde by the wytte and subtylte of women as moche by speculatyon of vnderstandynge the whiche sheweth them by wrytynge as in crafte ỹ sheweth theym in werkynge of handes and of labour. And of these I shall gyue the enlampies. And fyrst I shal tell the of Nycostrate whiche those of Italye called Carmentes. This lady was doughter of the kynge of Archadye named Pallent. She was mervaylous wytty & gyuen of god to her of specyall gyftes of vnderstandynge. She was a greete clarke

in the letter of Grece/and had so moche fayre and
wyte speche & Worlhypfull faconde that ỳ poetes
beynge ỳ tyme ỳ wrote of her fayned in her wry-
tynges ỳ she was loue of the god Mercurius/ &
ỳ she had a sone by the forsayd god/ whiche was
of grete vnderstaudynge. This lady by certayne
chaunce that happened in the countre where she
was went out of her countre/her sone and grete
foyson of people ỳ folowed & went with her/and
with a grete naupe came in to Italye/and aryued
vpon the water of Tybre and there she descended
out of her shyppes. So she went vp vpon an hy
ghe hylle that she named the mounte Palentyne
after her fader vpon the whiche mounte the Cyte
of Rome was founded syth. This lady with her
sone and those that folowed her founded a fayre
castell there. And as this lady had founde the mē
of that countre al besty she and rude she ordeyned
and wrote certayne lawes by ỳ whiche she enioy-
ned them to lyue by ordre of ryght and reason af-
ter Justyce and she was the fyrst ỳ in this countre
whiche was syth of so grete renowne/& of whom
all the lawes of ryght come of the fyrst ỳ estabied
the lawes there. This lady knewe by inspyracyō
deuyne that by the spyryte of prophecye amonge
other graces that she had synguler specyalte was
gyuen to her howe this countre ought to be in ty
me to come mooste noble of excellence & of reno-
ne abone all the countres of the worlde. So it se-
med her that it sholde be no honest thynge ỳ whē

the hyghnesse of the Empyre of Rome that all the
worde ought to lordeshyp and gouerne that they
sholde vse of letters and caractes straunge / and
begged of other countrees / and to that entente al
so that she wolde shewe her wysdome and excel-
lence of wytte to the worlde to come / she dyde soo
moche by her study that she founde proper letters
dyfferenced from all other nacyons of the worlde
that is to knowe the. A. B. C. and the ordenaun-
ce of latyne by puttynge togyder of ỹ same letters
with the dyfference of vowelles with all the en-
trynge of the scyence of grammere. The whiche
letters and scyences she toke and taught them to
her people / and wolde ỹ it sholde be knowne com
munely / so it was no lytell scyence nor lytell profy
table that this woman founde. For ỹ subtylnesse
of the sayd scyence / and for the grete profyte and
welthe that is come to ỹ worlde by it, one myght
say that there was neuer worthyer thynge foun
de to the wōrlde / and of that benefyse ỹ Italyens
haue not ben vnkynde & of good rycht to whom
this thynge was so meruayllous that they had
her not onely in reputacyon more than man / but
a goddesse. For the whiche they honoured her w̄
deuyne worshyppes. And whē she was deed they
edyfyed and founded a tymple in her name. And
it was made and buylded at the foote of the fore-
sayd mountayne where she dwelled. And to gy-
ue to this lady a perpetuall memorye for euermo-
re / they toke many of them theyr names as after

the scyences that she had founde/ & also they gaue the name of her to dyuers of theyr thynges so as themselfe of that countre for the scyence of latyne Whiche that was founde there by that lady they call themselfe latynes in grete worshyp/and that more is for that that ita in latyne that is to say in Frenssh the ouy/and in Englysh he ye/the soueraygne affyrmacyon of this language is latyne. And yet it suffyseth not them ỹ this countre was called ỹ lande of latyne/but they wolde that all the countres ouer the mountaynes Whiche is grete & large/& where there were many dyuers countres & lordshyppes all was called Italye. Of this lady Carmentys dyttyes were called carmen in latyn And also the Romaynes that came a grete whyle syth named one of the gates of the Cyte of Rome Carmentele/the whiche names for what maner prosperyte that ỹ Romaynes had syth nother for no hyghnelle of Emperours they chaunged neuer syth/so as it appereth vnto this day it endureth yet. And what wylt thou more fayre doughter may there ony man saye more worshyp of ony man borne of woman / yet thou trowest not that this crafte be onely to the worlde by whiche many scyences and dyuers haue ben founde.

Of Mynerue that founde many scyences/and the maner to make Armoure of Iron and steele. Ca. xxxiiij.

Minerue so as thou haste wryten in
other places was mayden of Grece
and her surname was Pallas/ this
mayde was of so grete excellence in
wytte that the lewde people of that
countree for that ꝑ they knewe not well of what
kynrede she was of/ & they sawe her do thynges ꝑ
had not ben before in vsage / sayd that she was a
goddesse comen frome heuen / for by so moche as
they knewe not frome whens she came the more
was to them meruayable the grete connynge of
her aboue all women in her tyme/ this lady was
subtyll and of grete vnderstandynge not onely in
one thynge but soueraynely in all thynges. She
founde by her subtylnesse certayne lettres Grekey-
she that some call them Carectes/ by the whiche
one myght put a grete tale of dyuers thynges in
wrytynge in the space of ryght fewe lettres & of
shorte wrytynge the whiche abreuyacyons vseth
the Grekes yet whiche was ryght a fayre inuen-
cyon and a subtyll to fynde. She founde nombre
and maner of a compte and to put togyder som-
mes. She had the spyryte soo moche enlumyned
of vnderstandynge that she founde many craftes
and werkes to make that had neuer ben founde
before. The crafte of wolle and to make clothe/ &
she founde fyrst ꝑ euer was aduysed to shere shepe
to tose wolle/ to kembe & to carde it with dyuers
instrumentes to make it clene/ to make it softe w
roddes of yron/ to spynne at ꝑ dystaffe & after in-

strumentes to make the clothe / & howe it sholde be wouen. Also she founde the caste & vsage to make oyle of fruytes of ỳ erthe / of Olyues & of other fruyte to presse it & to drawe ỳ lycoure. ¶ Also she founde ỳ crafte & the vsage to make cartes & charyottes to bere thynges easely from one place to another / & yet dyde this lady more / & that semed more meruayable for that ỳ it is ferre fro ỳ nature of womã ỳ she sholde aduyse her of suche thynges. For she founde the crafte & the manere of makynge of harnoys & armure of yron & of stele the whiche the knyghtes & men of armes vseth in batayle with whiche they couer theyr bodyes and ỳ she toke it fyrst to them at Athenes to whome she taught ỳ vsage of ordeynynge hoostes in batayle & the maner of fyghtynge in ordre & arowe / & she founde fyrst pypes / shalmes / & trompes & instrumentes of mouthe. This lady with the grete vertue of vnderstandynge ỳ she had was alwaye a vyrgyn / & for ỳ gret chastyte ỳ she was of ỳ poetes sayd in theyr sayenges ỳ wulcan ỳ god of fyre had longe wrestled with her / & fynally she ouercame hym & surmounted hym / ỳ is as moche to saye / ỳ she ouercame the brennynge & the concupyscence of the flesshe whiche gyueth grete defaute in youthe. The people of Athenes had her in grete reuerence & called her goddesse of armes & of knyghthode bycause ỳ she founde fyrst ỳ vsage. And also they called her goddesse of connynge for the grete scyence ỳ habounded in her. ¶ After her dethe they

made to her a temple in Athenes cõsecrate in her name/& in that temple they set her ymage whiche was in ỹ shap & semblaunce of a mayden ỹ whiche ymage sygnyfyed wysdome & knyghthode/& so this ymage had the eyen terryble & cruell for ỹ that knyghthode is ordeyned to execute ỹ rygure of Justyce/also it sygnyfyed ỹ one knewe lytel often tymes to what ende entendeth ỹ entencyon of a wyse man/she had ỹ heed helmet whiche betokened ỹ a knyght ought to haue strengthe in vertue/& also it sygnyfyed ỹ the counsayles ought to be couerte & secrete. She was clothed w̃ an hawberke whiche betokeneth ỹ puyssaunce of ỹ state of knyghthode/& it betokened also that the wyse man ought to be alway armed agaynst ỹ monynges of fortune be it well or euyll/she helde a shafte or a longe spere whiche was to say ỹ a knyght ought to be the staffe of Justyce/& it sygnyfyed also ỹ the wyse man pyeketh his darte of a grete lengthe. She had hangynge at her necke a targe or a shelde of crystall whiche betokened that the knyghtes ought to be alwaye wakynge & to se clere vpon the defence of the countre and of the people Also it sygnyfyed that vnto the wyse man al thynges ben brought and made open. In the myddes of this targe there was also pourtrayed the heed of a serpent the whiche was named Gorgon/the whiche heed betokened and sygnyfyed that a noble and worthy knyght ought to be subtyl and wyly and watchynge vpon his enemyes as dothe ỹ

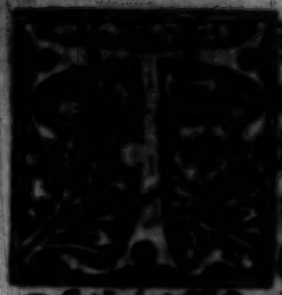
serpent it was also to vnderstande that the wyse man ought to be aduysed of all malyces thrughe whiche he myght be noyed. Also they put a byrde in ỹ one syde of this ymage as for kepe it whiche sleeth by nyght that men calleth a choughe whiche betokeneth that a knyght ought to be as well by nyght as by daye all redy for the defence comm ne it neede be. Also it sygnyfyed that the wyse man sholde wake at euery houre vpon that that is to hym easye to doo. This lady was by longe tyme holden by so grete reuerence/and so moche wente her renowne that in many places were stabled & made temples in her name/and in the same wyse longe tyme after that ỹ Romaynes were in theyr grete puyssaunce put her ymage amonge theyr other goddes.

Of the ryght noble quene Seres. Ca. xxxv.

Seres whiche was in the ryght olde dayes quene of the royalme of Syculyens had a prerogatyue to fynde by subtylte of wytte fyrst the scyence and vsage of the tyllynge of the erthe & of the toles that perteyneth therto. She taught to her subiectes to put togyder & to make tame ỹ oxen & to accustome them to be coupled in ỹ yoke. She founde also ỹ ploughe & shewed them ỹ maner howe they sholde cleue & departe ỹ erthe

and al the labour ꝑ therto perteyneth / & after she taught them to cast the sede vpon ꝑ erthe & to couer it / & after when the sede was growne & multyplyed she shewed theym howe they shulde repe the corne / & with betynge of flayles to put it out of the eres. After she taught them to grynde it by twene .ij. harde stones by crafte / & howe they shulde make mylles & she taught them after to make brede of the mele / & also this lady taught to ꝑ people ꝑ lyued customably as beestes with acornes & hawthorne burpes / & wylde apples to vse more couenable fedynges / yet this lady dyde more for the people of ꝑ countre that had it of custome to dwelle here & there in woodes & in wylde places & voyde as beestes made them to assemble by grete companyes / & taught them to make townes & eytees & howses in the whiche they sholde dwelle togyder / & thus by this lady ꝑ worlde was brought out of the beestyalyhnesse in to the reasonable lyfe of man. Of this Ceres the poetes fayned the tale howe her doughter was rauyshed by Pluto god of helle / and for the auctoryte of her vnderstādynge and the grete welthe ꝑ she had procured to the worlde / the people of thens worshypped her & called her goddesse of corne.

¶ Of the noble quene Iles that founde fyrste the crafte to make Orchardes and to plante plantes. Cā. xxxvj.



The same wyfe was Isys ofso grete vnderstandynge in the dede of labour that she was not onely named quene of Egypte but ryght syguler & specyall goodnelle of Egypcyens. Of this Isys speketh ỹ fable that Jupyter loued her and howe he transtourmed her in to a cowe/ & after howe she came in to her fyrst fourme whyche by syguyfyenge of her grete vnderstandynge soo as thou haste touched her thyselfe in thy boke of Othea. She founde dyuers maners of letters abyeged that she tought the Egypcyans and gaue them fourme of theyr longe language to abyege it. This was the doughter of Inachus kynge of Gzekes and syster of Phoroneus whiche was ryght a wyse man/ and this lady went out of Grece foz dyuers thynges ỹ fell & went in to Egypte wt her bzother. There she taughte amonge other thynges the vlage of ozchardes & to graffe trees on dyuers stockes/ & she gaue & ozdeyned certayne lawes and ryghtfull / and she tought ỹ people of Egypte whiche lyued rudely without ozdynaūce of Justyce to lyue by ryght ozdze/ & to speke shozt ely she dyde so moche ỹ lyuynge & deed / they had her in grete reuerence/ & her renowne went thzughe the wozlde in so moche that in dyuers places were made temples and ozatozyes in her name. And also at Rome in the tyme of theyr hyghnelle they made a temple in her name where they ozdeyned sacrefyles and offerynges & grete solempny-

tees in the maner as they of Egypte were accusto-
med to doo for her. The houbande of this lady
was named Apys / whiche after the arroure of
auncyent people was sone of the god Juppter &
of Apode / doughter of Phoroneus / of whome
the olde hystorpes and poetes maketh mencyon
ynoughe.

¶ Of the grete welthe that is come to the worl-
de by dyuers ladyes. Ca. xxxbij.

Adame I haue grete mernayle of ꝑ /
that I haue herde you saye ꝑ so mo-
che good sholde come to the worlde
bycause of ꝑ vnderstandynge of wo-
man. And these men saye comunely
theyr vnderstandynge is as a thynge without
pryce and ꝑ they haue not serued ne serueth to the
worlde but for to bere chyldren and spynne. ¶ An
swere. Nowe mayst thou well knowe the grete
ygnorraunce & they yelde no thankynges to them
from whom they come. And also thou mayst se cle
rely howe god whiche nothynge dothe without
cause hath wyll to showe to men that he dyspray
seth not ꝑ woman kynde / ne thoughe that he con
sydereth that in the brayne of woman there is so
grete vnderstandynge that not onely they ben a-
byle for to lerne / and to withholde the scyences /
but to fynde of themselfe all newe scyences of soo
grete vtylyte and profyte vnto the worlde / that

nothynge is more necessary to a sthou mayst se of
this Comentes of whome I haue spoken to the
þ founde the letters of latyne / to the whiche god
hath ben so gracyous & so moche multeyplyed the
scyence þ this lady founde whiche hathe defaced
as amonge vs all þ letters of Ebrue & of Grewe /
& that nyghe Europe whiche conteyneth a greete
partye & space of the erthe vseth of these letters of
the whiche there be made & compounded infynyte
bokes of volumes of al facultees / where be put
& kepte in perpetuall memorye the actes & dedes
of men and the nobles & excellent playsyngees of
god & all maner scyences and crafftes. Wo mayst
thou conclude that the welthe þ this womā hath
done is infynyte. For by this lady thoughe þ they
wyl not knowe it these men are drawne out of yg
nozaunce & put in to knowynge / by her they haue
þ crafte to sende theyr courages & entencyons as
ferre as they wyll & haue knowlege & vnderstan-
dynge agayne of all thynges that pleaseth them
& the same wyse to knowe thynges passed & pre-
sent / and come that are to come. And also by þ scy
ence of this woman men may make accorde and
Joyne frendshyppes with persones ferre fro them
and by answeres that they gaue that one to that
other they fele and knowe theyr wyll without se-
ynge. And to say shortely all the welthe þ cometh
of letters may not be tolde / for they dyscryue and
make to vnderstande and knowe god & celestyall
thynges / the heuens the see / the erthe al persones

and all thynges/where was there euer man that euer dyde moze good.

¶Of the same. Capitulo. xxviij.



And also where was there euer man by whom moze welthe happened to the worlde than dyde by this noble quene Ceres of whome I haue spoken of to the before whiche may not gete a name of gretter praylynge as to bryngе ỹ wylde men dwellynge in wodes as beestes without lawe of ryght to dwelle in cytees & townes & to teche them to vse ỹ ryght way & to haue purchaced bytayle of better ledynge than acornes & wylde apples/that is to knowe/whetes and cornes by the whiche these men haue the body moze fayre & moze clere and the membres moze stronge & moze mouynge as it were mete moze comfortatyfe/and moze conenable to mannes nature and the lande full of thystles of thornes/& of bullhes euyll set togyder and full of wylde trees/she taught to clense by laboure/and to sowe the sede the whiche by the labourynge of ỹ grounde there as it was wylde it becometh free & tame to ỹ comune profyte/& so by this lady mannes nature receyueth that profyte by the whiche the wylde & rude worlde was chaunged in to the guyse of good cytees and townes/and the slawstrynge wyttes & slowe/beynge in the cauces of ygnorauncе were

chaunged and brought agayne in to hyghnesse of contemplacyon and exercyses couenables/and she ordeyned some men to labourre the feldes by ȳ whyche so many cytees & towne are replenysshed & susteyned/& some to do other necessary werkes to lyue by. ¶ Lyke the same wyse in orchardes/& gardynes who may sowme the grete welthe that she procured to the worlde to gyue the manere to lyste vp plantes and trees and so many good herbes couenable to ȳ nouryssh hynge of man. ¶ Wy nerue also that pourueyed by her wytte to mannes nature so many dyuers necessary thynges as clothynge of wolle whyche were before clothed wt skynnes of beestes. Also she put them out of payne that they had to bere all theyr necessary thynges bytwene theyr armes from one place to another and ordeyned and founde the manere to make cartes and charyottes for theyr socoure and to the nobles and knyghtes she founde the crafte & the vsage to make harnoys to couer theyr bodyes for the more suretye in the warre more fayre and stronger and more couenable than they had before whyche was onely with the hydes of beestes.

¶ Xpine and I sayd to her. Ha madame. Nowe I perceyue by that/ȳ ye saye more than euer I dyde the grete vnkyndnesse and vnconnynge of these men that so moche euyll sayth of women/for notwithstandynge that it sholde seme that there is cause ynoughe of prayssynge of them by that woman is moder to man/and al other welthes that

one maye se openly that generally Women dothe to men. Truely I se here the ryght hepe of benefy ses and of souerayne largenes e that they haue re ceyned and receyue of them. Nowe lette them hol de theyr peas from hens forthe these euyll sayen= ge clerkes of Women that haue blamed and spo= ken shrewdely of women in theyr bokes and dyt= tyes and other suche / and lette them caste downe theyr eyen for shame of that they haue mysse sayd consyderynge the trouthe Whiche is contrary vn to theyr wrytynge seynge this noble lady Carmē tis the Whiche by the hyghnesse of her vnderstan dynge hath taught them as theyr maystresse at ỹ scole suche a lesson by ỹ Whiche vnderstandynge / they holde them so hyghe and worshypfull / that is to knowe the noble letters of latyne / yet What shall these nobles and knyghtes say to this thyn= ge so moche agaynst ryght that saythe euyll gene rally of all women / lette them refrayne theyr mou thes & from hens forth aduysynge ỹ vsage, to be= re armes in batayle / & to fyght in ordenaunce of ỹ Whiche crafte they prayse them & holde them gre te / & all is come to them by women. & generally al men that lyueth by brede / & that lyueth in Cytees and townes by the ordre of ryght. And also those ỹ tylleth the lande / haue they soo moche cause to blame Women as many of theym dothe thynkyn ge vpon these benefeytes and goodnesses Whiche they haue done for them. Forsothe naye. And that by these Women / that is to vnderstāde Wyuerne

Cloth/and why there ben come to them so many dyuers Realtyes & profytes/of the whiche beneffyte they haue theym lyfe worshypfully & so they lyue and shall lyue alway. Thes thynges ben wel appeased without fayle madame/but yet it semeth me that the doctryne of Aristole whiche was of right grete profyte to mannes Wytte & whereof one holdeth of grete counte and of right/none of all that other phylosophyes that euer were there is not of so grete profyte to the worlde as haue ben & ben by ỳ doctryne of these forsayd ladyes.

Of the mayden Arenye that founde the crafte to shere sheepe/to dresse the Wolles/and to make clothe. Ca. xxxix.

Not onely by these ladyes god hadde lust to pourueye to the worlde many dyuers thynges & necessaryes/but also in ỳ same wyse by many dyuers others. So as by a mayde of the lande of Aspe that was named Arenye doughter of ydumeus Cholophone ỳ whiche was of meruayllous & subtell wytte. So moche she laboured her wyttes ỳ she founde fyrst the crafte to dye Wolle in to dyuers colowres & to make werkes in clothe as paynters dothe/in the manere that we sholde calle ỳ clothes of hyghe lyst and in this crafte she was meruayllous subtyll. And it was she whereof the fable speketh and sayth that she stryued w

Pallas Whiche became a flee. This woman fou-
de another sciẽce more necessarye. For this was
she that founde fyrst the maner of flaxe & maner
of Werkes to make lynnen clothe / ỹ Whiche thyn-
ge semeth to be ryght necessarye to ỹ Worlde thou
ghe that some men say that the exercyse therof be
repryse to Women. This Arenye also founde fyr-
ste to make nettes and craftes to take bydes and
fysshes and founde the crafte of fysshynge / & to ta
ke and deceyue the stronge Wylde beestes and co-
nyes & hares / & bydes With nettes Whiche Was
not knowne before. So me semeth that this Wo
man made no lytell seruyce to ỹ Worlde by ỹ Whi
che syth men haue founde grete profyte. ¶ Not-
standynge ỹ dyuers auctoures and also this Bo-
cace Whiche telleth ỹ forsayd thynges haue sayd
that the Worlde Was better When ỹ people lyued
not but With hawes & acornes / and ỹ they Ware
but skynnes of bestes then it hathe ben syth Whẽ
that they Were taught to vse others more delyca-
tyse / yet saue the reuerence of the sayd auctoure &
of all them that shall saye that it is preiudyce to ỹ
Worlde to vse suche thynges & that the nouryssh-
ynge of mannes body sholde be founde and vsed
I saye that in so moche that ony creature receyue
th more of graces & of grete gyftes of god / by soo
moche is he the more beholdynge to serue hym ỹ
better / & that yf ony creature vse euyll of Well ỹ
god hathe prouyded for hym & graunted hym to
vse them Well & couenably / & made them for the

vsage of man & woman ꝑ it come thof the slyewdenesse and curdydnesse of them that vseth it euyl and not that ꝑ thynges of hym sholde not be euyl but good to vse. Jhesu cryst hymselfe in his owne persone shewed it wel for he vsed brede and wyne flesh he and fyll he/robe of coloure/of lynnen/and of all other thynges necessary whiche had not be done yf it had ben better to vse. to eate acornes & hawes & also he honoured moche the scyence ꝑ Ceres founde/that is to knowe of brede whē it pleased hym to gyue to man & woman his owne body in fourme of brede/and that they sholde vse it.

¶ Of Pamphyle that founde the crafte to drawe sylke of the wormes. Ca. xl.

Of scyences good and profytable founde by women/amonge others we ought not to forgete the noble Pamphyle of the countre of Grece. This lady was of ryght subtyll wytte in dyuers werkes/and so moche delyted to serche straunge thynges that she was the fyrst ꝑ founde the crafte of sylke. For as she was ryght subtyll and ymagynatyfe she aduysed her of these wormes ꝑ maketh sylke naturally vpon the braunches of trees So she toke ꝑ bothomes that these wormes had made and she sawe that they were ryght fayre/& then she toke many thredes and put theym togyder and twyned them/and then she assayed if this

thede wolde take ony fayre coloure / and when she had proued all this and sawe that it was ryght a fayre thynge she toke it to make and to weue in to clothes of sylke. For the whiche thynge of the connynge of this woman there is come grete beaute and profyte to ỹ worlde multyplyed in all countres. For god is worshypped and serued in dyuers arayes therof. And the noble robes & rayments of prelates in deuyne offyces ben made therof. And also of Emperours kynges and prynces / and the same wyse the people of some landes vseth none other clothynge for that they haue no wolles and they haue ynowe of sylke wormes.

¶ Of Thamar that was a souerayne maystresse in the crafte of payntynge / and of another named Irayne. Ca. xlj.

What wouldest thou I sholde say yf nature of woman be able to fynde and to lerne the speculatyfe scyences and also these hande craftes. The same wyse it is empropryed to execute thē and put them in werke ryght subtylly when they haue lerned them. So as it is wryten of a womā that was named Thamar whiche was of so grete subtylte in the crafte and scyence of payntynge that in those dayes whyle she lyued there was none suche as she was in connynge. This woman

as Horace sayth was doughter to Ayton Deyu
tee and was in ỹ tyme of Olympe. Olympe was
a grete solempne day so called in the whiche the=
re were made dyuers playes / and he that gate it
sholde be graunted vn to hym ỹ he asked yf it we=
re a reasonable thynge the whiche feest & playes
was done in the honoure of Iuppiter / & it was ha
lowed from .vj. yere vnto .vj. yere .iiij. yere free by
riuene bothe / & Hercules ordeyned hyrst this feest /
and of ỹ fyrst begynnynge ỹ it was ordeyned they
made theyr date. So as dothe the cristen men of
the Incarnacyon of Jhesu cryst. This Thamar
lefte all womens werkes and folowed the crafte
of her fader by ryght grete subtelte of wytte in ỹ
tyme when Archylaus reygned vpon the Mace=
donyes she had synguler playsynge in so moche ỹ
they of the countre of Ephese that there worshyp
ped the goddesse Dyane made by grete charge ỹ
this Thamar sholde paynte the ymage of theyr
goddesse / whiche they kepte longe tyme after in
grete dygnyte as a thynge made by grete subtyl=
te and solempnely paynted / & they shewed neuer
this ymage but at the feest & solempnyte of ỹ god
desse the whiche paynynge as it endured by ry=
ght grete age bare so grete wytnesse of the subtyl
te of this woman that vnto this day there is me
mory of her wytte. In this seyence of paynynge
there was also a woman of Grece soueraynly ler
ned whiche was named Irene that she passed al
those that were in her tyme / this woman was a

dyſcypple of a payntoure called Cracyne ꝯ Whiche
was a ſouerayne werke man/yet ſhe Was ſubtyll
& ſo moche lerned in the ſcyence ꝯ ſhe paſſed & exce
ded her mayſter ſo meruaylloully ꝯ for the remem
braunce of her they lete make an ymage Whiche
Was as a mayden ꝯ paynted/& they lyfte it for ho
noure amonge ꝯ other ymages of ſouerayne wer
ke men of certayne worꝛkes ꝯ had den before her.
For ſuche cuſtome had theſe auncyent men ꝯ they
worſhypped bothe men & women ꝯ paſſe other in
excellence Whyder it were of vnderſtandynge or
of ſtrengthe or of beaute / or of ony other grace or
vertue ꝯ for to make theyꝛ perpetuall remembraun
ce they made to ſet theyꝛ ymages in hyghe & wor
ſhypfull places. ¶ Marcya the Romayne ꝯ Was
alſo a vyrgyne was of ryght grete vertue in no=
ble lyuynge/& in good condycyons/ ſhe Was alſo
of noble wytte in ꝯ crafte of payntynge/this wo=
man wrought by ſo grete crafte & ſo mayſterly ꝯ
ſhe paſſed all men/& the ſame wyſe Gaye & Spo=
lyn ꝯ were called ꝯ mooſt ſouerayne payntoures
of the worꝛlde in theyꝛ tyme / ſhe paſſed them & at=
tayned the worſhyp of all ꝯ myght be knowne of
ꝯ ſcyence after that that the mayſtres layd. This
Marcya to that entente ꝯ the remembraunce of ꝯ
ſcyence ſholde ſhewe after her amonge her noble
werkes ſhe made a table by grete crafte where ſhe
paynted her fygure beholdynge her in a myrroure
ſo properly ꝯ euery mā ꝯ ſawe it Juged it to be on
lyue/the whiche table ryght longe ſyth Was ſoue

raynely kepte & she wed to werke men as a treasoure of solempnyte. ¶ Then I sayd to her madame by this ensample one may perceyue ỹ in ỹ olde tyme these wyse people were more worshypped than they be nowe/ & the scyences holdeth in moche more pryce/yet to the purpose of that ỹ ye saye of women experte in ỹ scyence of payntynge. ¶ I knowe at this day a woman ỹ men calleth Anastase ỹ is so moche experte & lerned to make vynyettes of enluminynynge in bokes & chalynge hystoryes ỹ there is mencyon made of ony werke man in ỹ towne of Parys/yet there ben suche in ỹ towne ỹ ben called ỹ louerayneste werkemen of ỹ worlde/but ỹ she passeth them/ne ỹ so swetely maketh flourysshynges as she dothe / and this I knowe by experyence / for she hathe wrought for myselfe dyuers thynges whiche ben holden synguler sby themselfe amonge the vynyettes of other werkemen. Response. Of ỹ I byleue the well fayre doughter/for thou mayst fynde women ynowe whiche ben wel experte in dyuers thynges who ỹ wolde serche aboute in the worlde / and yet to ỹ same purpose I shall telle the of a woman of Rome.

¶ Here it speketh of Semproyne, Ca. xlij.

SEmproyne of Rome was a woman of grete beaute/yet notwithstādynge ỹ the shap of her body & of her vysage passed in her tyme all other women in beaute / yet she passed & exceded

in excellence of subtylte of her wytte/ ỹ whiche she had so redy ỹ there was nothynge soo subtyll in worde nor in werke but anone she wolde haue it so hooly ỹ she wolde not fayle but as her lyste she wolde reporte it all ỹ she had herde saye thoughe it were ryght a grete narracyō. This lady knewe not onely the latyne letters but ỹ Grekysshe also entyerly & wrote them so wyttely ỹ it was grete meruayle to se. Also of speche & faconde & of fayre manere so comely & so gentyll ỹ by her wordes & maners she coude drawe ony persone to ỹ she wolde/ yf she wolde or lyst to prouoke them to solace/ or Joye/ to wepe or to sorowe/ in ỹ same wyse she coude moue euery man therto/ other to hardyness or to ony dede of strengthe/ or to lerne ony other thynge/ she coude fyre them therto/ & she had spoken with them. And with that so moche she was of maner/ of speche/ and of countenaunce/ and ful of courtoysye/ and of swetnesse that one sholde neuer be satysfyed to beholde her/ & here her/ she songe so melodyously/ and by grete crafte played in all instrumentes soueraynly/ & she coude all maner of playes/ and to saye shortely she was ryght able and wytty to do al maner of thynges ỹ mannes wytte myght comprehende.

Here xpine asketh of Reason yf naturall prudence be in woman. Ca. xliij.

Ixpine yet sayd to her. Madame truely I se well ỹ it is true that god worshypped be he

hath gyuen vnderstandynge to Woman comprehensyue in all thynges to vnderstande/ knowe/ & to holde/ yet for þ that one seeth people ynowe þ haue ryght subtyll wytte & redy to fele & to vnderstande all þ one wolde showe them/ & ben so subtyl in felynge & retentyfe þ there is no scyence but þ it be open ynoughe to them Whiche by hauntynge of the scole geteth ryght grete clargye. And neuertheless there ben many also þ be of grete reputacyon amõge clarkes & full of scyence þ haue but lytell wysdome in maners & in worldely gouernaunce wherof I haue grete meruayle/ for it is no doubte that the introduccyon of scyence techeth þ good cõdycyons & vertues. So I wolde knowe ryght fayne of you my lady yf it pleased you if the vnderstandynge of womã Whiche is ynoughe as me semeth by your proues & that I se it by takynge & retentyfe in subtyll thynges & scyences as others ben/ but I wolde wyte yf theyr vnderstandynge be prompte & abyle in thynges þ prudence techeth/ þ is to knowe to haue aduyse vpon þ whiche is beste to do/ & of that þ ought to be leest remẽbraunce of thynges passed by þ Whiche one maye be þ more experte by þ ensample þ one haue wyse syght in gouernaunce of present thynges/ & that one haue pouruey aunce vpon thynges to come. These thynges as me semeth techeth prudence.

¶ Anſwere thou sayst trewe doughter/ but this prudence of Whiche thou spekest/ knowe þ it cometh by nature to man & womã to some more/ to so-

me lesse/& not to al lyke/howe be it that she dothe so moche ꝑ naturally they ben prudent. For thou mayst knowe ꝑ two strengthes togyder ben moze & moze resylynge thā is euery strengthe by hymselfe. And therfore I saye to the ꝑ euery persone ꝑ by nature hathe prudence/that is called naturall wytte/& with that connynge gotten to ꝑ persone bryngeth hym to playnge/of grete excellence/yet suche hathe one/as thou thyselfe hathe sayd/ꝑ another hath not. For that one is the gyfte of god ꝑ other is goten by longe studyenge/yet they ben bothe good/but some sooner shall chose naturall wytte without scyence goten thā goten with scyence/and neuertheles vpon this prepolycyon there may many oppolycyons be founde/of the whiche maye spryngе questyons knowe/for one myght say that he dothe well to chose the moze whiche is mooste auaylable or profyte in the comune nede/and it is so that to knowe scyences it profyteth a synguler persone and moze to all persones by the shewynge that he dothe to others that all sholde not do of naturall wytte that he sholde haue. For this naturall wytte maye not endure but durynge the lyfe of the persone that hathe it/and when he dyeth his wette dyeth with hym/but the Scyence that is goten endureth perpetually for euer to theym that hathe it for to knowe in playsynge/and it profyteth vnto many people/in soo moche that they do teche it vnto others/and maketh bookes vnto theym that ben to come.

so they⁊ scyence dyeth not with them. So as I may the vse þ by ensaumple of Aristotle & of others by þ whiche the scyences were brought to þ worl de þ profyteth moze to þ wolde the connynge go tru of them than dothe all þ prudence without scy ences goten of all þ men passed oz those þ ben. Not withstandynge þ by prudence many dyuers roy- almes & Empyres hathe ben well gouerned and dressed/yet al these thynges ben faylynge & gothe with these men/& scyence endureth euer. But yet this questyon I shall leue vnassoylled & to deter- myne to others. Foz it draweth not to the purpo- se of þ strengthynge of our cyte/and I shall tour- ne agayne to the questyon that thou hast made to me/that is to knowe yt three be natural prudence in woman/of the whiche thynge I answere þ soo that thou mayst knowe by that þ is sayd to the be foze. So as thou mayst se generally by the gouer naunce of them in offyces that are put to them to do/& yf thou take hede it shall seme þ good. Thou shalte fynde that to gouerne they⁊ housholde and to pouruaye foz it in all thynges after they⁊ puys- saunce they ben comunely and foz the moost par- tye ryght curyous quycke and dylygent in so mo- che that they⁊ negligent housbandes thynketh þ it is grete anoyaunce to them þ they busy them so moche to do that that perteyneth to them to pour uaye and then they saye/that they wolde be may- stresses and moze wyse than they. And thus they wolde tourne it in to euyl that þ many wom̄ say

to the in good entente & of these Wyse women spe
keth ỹ epystle of Salamon/of whiche ỹ substaunce
after our purpose Wyll say ỹ it folowerh so.

¶ The epystle of Salamon in the boke of prouer
bes. Ca. xliii.

Who shall fynde a stronge woman ỹ is
to say Wyse/her housbande shall' not
faute of all good. She is praysed of
all ỹ countre/& her housbande truste
th her Wel/for she yeldeth hym al' wel
the and prosperyte in all tymes/ she seketh & pour
chaseth Wolles/that is to vnderstande Werke to
kepe her meyny i profytable Werkes to garnysshe
her housoande & she herselfe put her handes to the
busynesse/and she is as a shyp of a marchaunte ỹ
bereth all manere of goodes and pouruayeth for
bzede. She gyueth her gyftes to them ỹ ben Wor
thy/and those ben her counsayllours. And all ha-
boundaunce of meetes & dzynkes spzyngeth also
to her seruauntes. She consydereth the value of
a maner or she bye it. And by ỹ werke of her Wytte
she hath planted vynes With the Whiche her hous
holde is pouruayed. She gyrdeth her raynes w̃
strengthe and constaunce of busynesse/and her ar
mes ben in contynuall good Werke she seeth that
her busynesse is good & therfore she contynueth it
And for so moche ỹ the lyght of her laboure shall
neuer be quenched What darke tyme that cometh
She busyeth herselfe in stronge thynges / & With
that she dyspzayseth not womens Worzkes but she

herselfe worketh it. She stretcheth her handes to the poore & feble in theyr socoure/her house by her pourueyaunce is kepte from al maner of coldnes of snowe & those ỹ she hath to gouerne ben clothed in double robes. She maketh for herselfe robes of sylke of purple of worshyp & of renowne / & her housbande is worshypped when he is set with ỹ fyrst aunceyent men of ỹ erthe. She maketh cloth lynnen & wollen ỹ she selleth / & her clothynge is strengthe & worshyp / & for that Joye perpetuall shal be to her/her mouthe speketh alway wordes of wysedome / & the lawe of buromnesse is in her tongue. She consydereth the prouysyons of her house/& she eteth not her brede ydell. The condycyons of her chyldren sheweth ỹ she is theyr moder/& the werke of them sheweth her goodnesse. The clene rayment of her housbande yeldeth her prayslynges. She is maystresse of her doughters in al thynges thoughe they be grete/ she dysprayseth false prayslynges and vayne beaute. Suche a woman shall drede our lorde & shall be praysed. and she shall yelde her fruyte after her werke whi che prayseth her in all places.

Here it speketh of Gay Cyrrle. Ca. xlv.

TO the purpose ỹ the epystle of Salamon sayth of a wyse woman maye well be remembred the noble quene Gay Cyrrle. This lady was of Rome or of Constaunce / and maryed to a kynge of ỹ Romaynes. She was of prudence in the dede of gouernaunce & ryght vertuous.

And with the grete naturall wyt trouthe & bounte ỹ she had aboue all women she was prayled to be ryght a grete byander & of notable pourueyaũce/& thoughe she were a quene & myght well leue to werke with her handes/yet she had ỹ herte alwaye to profyte in some thynge & noo tyme to be ydle/but alway laboured in some werke/& the same wyse she made ỹ ladyes & damoyselles about her to laboure/& in especyall those ỹ serued her. She founde ỹ maner to sorte wolles/& to make fyne clothe & of dyuers sortes/& in ỹ she occupyed her whiche is for ỹ tyme a ryght honourable thynge/by whiche this noble lady in all places was prayled & worshypped/by whiche for ỹ reuerence & memory of her the Romaynes whiche after encreased in ryght grete puyssaunce whiche in her tyme were not ordeyned & mayntayned the custome ỹ to the weddynge of her doughters when the spouse sholde entre fyrst in to ỹ house of her housbande/one asked howe she sholde be named/& she answered Gaye/& that gaue to vnderstande ỹ she wolde folowe this same lady in dedes & in werkes after her puyssaunce.

Here it speketh of the aduyse of Dydo quene of Cartage. Ca. xlvj.

DRudence so as thyselfe hast sayd before/is to haue aduyse & a beholdynge vpon thynges that one wyll take on hande howe ỹ they sholde be determyned/and ỹ women sholde be in suche

respecte auysed in grete matters. I shall gyue ẏ
yet ensample of some puysaunt ladyes / & fyrst of
Dydo. This Dydo was fyrst named Elyra / the
connynge of her prudence shewed well by her wer
kes as I shall tell ẏ. She founded & edyfyed a cy
te in ẏ lande of Austryke named Cartage of ẏ whi
che she was lady & quene / & the maner of ẏ foun-
dynge to gete ẏ lande & to possede it shewed in her
grete constaunce / noblesse & vertue / Without whi
che to haue by grace veray prudence maye not be
in ony persone. The comynge of this lady was of
them of Fenyce Whiche of ẏ last partyes of Egyp
te came in to ẏ lande of Syrye / & there they foun-
ded & buylded dyuers noble townes and Cytees
Amonge ẏ whiche people there was a kynge cal-
led Agenor of ẏ whiche descended by lygnage the
fader of this lady dydo whiche was named Beel
& was kynge of Fenyce / & he put the royalme of
Cypre vnder his subiecyon. This kynge had one
sone named Pygynalyō / & this mayden Dydo w̄
out mo chyldren / & when he came to the dethe he
charged gretely his barons ẏ they sholde bere to
these .ij. chyldren loue & trouthe & so to do they ma
de promyse to hym. When ẏ kynge was deed they
crowned Pygynalyon his sone & wedded Elyre
Whiche was ryght a fayre mayde to a duke of the
countre whiche was grettest after ẏ kynge & was
called Acerbe Cyte or Cytens. And this Cyteon
was the grete preest of the temple of Hercules af-
ter theyr lawe and was a merualyllous ryche mā

And so he and his wyfe loued moche togyder and ledde a good lyfe. But this kynge Pygmalyon was of thewde condycyons / cruell / & the moost couetous persone that one myght se / for he coude not haue so moche but he wolde couete more Elyze his syster whiche knewe well his grete couetyse / and also she knewe well that her housbande had grete treasoure / and there was grete spekynge of this rychesse / she counsayled and aduysed hym that he sholde kepe hym from the kynge / and sholde put his goodes in some secrete place / to that entente that the kynge sholde not take it awaye. Cycyens byleued well this counsayle yet he kepte not well his persone from the awaytes of the kynge as she had tolde hym. So the kynge made hym to be slayne on a daye / to the entente þ he myght haue his grete treasoures / of the whiche dethe Elyze had so grete sorowe that she was nere hande deed / and was longe tyme in wepynge and waylynge / sorowynge pyteously her husbande and her lorde / cursynge her cruell brother that made hym to dye. But the false kynge that founde a wyle of his oppynyon whiche was for þ that he had founde lytell or nought of the goodes of Cytens and bare grete rancoure to his syster. For he thought that she had hydden the goodes. And she whiche sawe well þ she was in grete peryll of her lyfe was warned by her prudence to leue her owne countre & to go thens. This thynge remembred / she toke aduyse in herselfe by vertuous

courage of ꝑ she shulde do & armed her with stren
gthe & constaunce to put in effecte ꝑ she wolde ta-
ke on hande. ¶ So this lady knewe well ꝑ the kyn-
ge was not welbyloued of his lordes / nor of his
people for ꝑ grete cruelties & extorcyons ꝑ he dy-
de / so she toke to her certayne lordes & cytesyns / &
also of ꝑ comune people / & after ꝑ that she had ma
de them swere ꝑ they shulde holde it in counsayle
suche thynges as she wolde deuyse to them she by
ryght fayre language began to declare her enten
te / so moche ꝑ they accorded to go with her / & ther
to they made theyr othe to be trewe & faythfull.
¶ So this lady as soone as she myght made redy
her nauye all secretly / & by nyght she departed w
al her grete treasours & foyson of people with her
& she charged gretly her maryners to employ thē
to go. More gretter malyce dyde this lady for she
knewe well ꝑ her broder as soone as he knewe of
her goynge wolde sende people after her / & secret-
ly she made fylle grete males & grete fardelles of
thynges of noo valewe / but they were heuy as it
had ben grete treasoure to ꝑ entente ꝑ in delyue-
rynge these forsayd males & fardelles to them ꝑ
her broder wolde sende after it shulde let her passe
& not to hurte her goynge / whiche thynge came
all to ꝑ poynte / for they were not longe gone but
grete foyson of people came from ꝑ kynge sewyn
ge after her to haue arested her but the lady wel &
wysely spake to them & sayd that she went in her
pylgrymage / so they letted her not / but when this

lady ſawe ỳ this extulacyon Wolde not aduayle
ſhe knewe wel ỳ he wolde nothynge w̄ her but to
haue her treaſoure/ & ſhe ſayd ỳ ſhe wolde ſende it
to hym with a good wyll/and thoſe ỳ knewe wel
that they wolde do theyr payne to contente ỳ kyn
ges appetyte & to apeaſe ỳ kynge/ & then ỳ lady w̄
a ſorowfull chere as thoughe ſhe toke ſorowe for
it made to be delyuered all theſe males & bagges
to them. And thoſe ỳ trowed verely ỳ they had do
ne well theyr deuoyre & ỳ they ſholde bryngе Joy
full tydynges to the kynge departed from her / &
the quene without makynge ſemblaunt of ỳ thou
ght on her goynge as ſoone as ſhe myght/ & they
wente ſo longe by day & by nyght ỳ they aryued
in ỳ Ile of Cypre/ & there they refreſſhed them a ly
tell whyle/ & anone after ſhe toke her ſhyppes whē
ſhe had done her oblacyons vnto ỳ goddes / and
ſhe brought with her ỳ preeſt of Jouys & his wyfe
& all his houſholde/ & he had dyuyned before ỳ the
re ſholde come a lady of ỳ partyes of Phenyce for
ỳ whiche he ſholde leue his countre & ſholde go w̄
her. Thus they wente & lefte behynde them ỳ lan
de of Grece & the lande of Cecyll in ỳ ryght hande
& they ſayled longe by ỳ lande of Meſulye ſo mo=
che ỳ they aryued in Aufryke & there toke ỳ lande
and anone came ỳ people of ỳ countre to ſe ỳ ma=
nere & what people they were/ & when they ſawe
ỳ lady & her people they brought plentye of vytay
les & the lady ſpake to them ryght frendly & ſayd/
ỳ for the grete welthe ỳ ſhe had herde ſay of ỳ coun

tre she was come thyder to dwell there yt it pleased them/ & they answered þ they wolde well/ and þ lady þ made semblaũt þ she wolde make no grete dwellynge vpon a straunge lande requyred thẽ to selle to her vpon þ see coste so moche lande onely as þ hyde of an oxe wolde enclose there to make dwellynge places for her & her people/ the whiche thynge was graunted to her / and the couenauntes & the pryce betwene them. The lady then whiche shewed her wyt & grete prudence made to take an hyde of an oxe/ & made to cutte it by þ smallest thonges þ myght be made & knytte thẽ togyder all on lengthe & after made to stretche it vpon þ grounde all aboute þ see coste whiche conteyned a meruayllous grete countre of þ whiche thynge þ sellers were meruayllous sore abasshed & meruaylled moche of þ cauteples of this womã & not for þ yet they must holde theyr pryce/ & thus this lady gate this lande in Affryke / & in þ sayd fortalynge there was smyten of þ heed of an horse/ by þ whiche heed & by þ crye & the flyght of byrdes they vnderstode after theyr dyuynynge þ in þ cyte that sholde be founded / there sholde be in tyme to come men of warre & wyse in armes. Then this lady sente anone all aboute to seke werkemẽ & opened her treasoure & made to buylde a Cyte/ meruayllous grete/ fayre & stronge whiche she named Cartage/ & the to vre of þ dongeon she called Byrse whiche is to say þ hyde of an oxe/ & so as she begã to buylde her cyte she herde tydynges of her

broder Whiche manaced her gretely & all ỳ were in her company for bycause she had mocked hym of ỳ treasoure/but she answered to ỳ messangers ỳthe treasoure was good & fayre ỳ she toke to bere to her broder/but ỳ by aduenture those ỳ brought it toke it awaye & put in stede of ỳ some false thynges/or ỳ it myght well be for ỳ vengeaunce of ỳ dethe of her housbande ỳ goddes had no wyl ỳ he ỳ sleWe hym sholde reioyce his goodes & ther fore they haue chaunged it. But as for the manasynge she thought by the helpe of her goddes she sholde defende her from her broder/& then she made to call all those ỳ she had brought thyder w̄ her & sayd to them ỳ she Wolde not ỳ they sholde abyde w̄ her agaynst her courage/ne ỳ by her sholde come encombraunce to them/by ỳ Whiche yt they Wolde tourne home agayne all or some of them ỳ she wolde restore thē for theyr laboure & sende thē forthe/& they answered all With one voyce ỳ they Wolde lyue & dye With her Wout partynge all the dayes of theyr lyues. Then departed the messangers, & ỳ lady as moche as she myght busyed her to perfourme her eyte/& whē it was al made she ordeyned lawes to ỳ people for to lyue after ryght & Justyce/& thus she gouerned so notably & by gret prudēce ỳ in al coūtres Wente her renoWne/& euery mā spake of her not onely for the grete vertue ỳ was in her but as moche for hardynesse of ỳ fayre entrepryse ỳ she had made/& for the grete prudent gouernaūce they chaunged her name & called her

Dydo whiche is as moche to say in latyne as Vi
rago / ꝙ is to saye she ꝙ hath vertue & strengthe of
man / & thus she lyued gloryously a grete whyle &
longer had done if fortune had ben fauourable to
her / but as she often tymes enuyous to them that
ben in prosperyte dyscẽpered to her an harde drau
ght of drynke at the last so as here after in tyme &
place I shall tell the.

Here it speketh of Opis. Ca. xlviij.

OPys or Ops ꝙ syth was called goddesse &
moder of goddes was of ꝙ auncyent peo-
ple / had in reputacyon as ryght a wyse woman
for ꝙ that after ꝙ sayenge of the olde hystoryes ry-
ght prudently & constauntly she coude holde her
contente amonge ꝙ prosperytees & aduersytees ꝙ
happened to her in her tyme. This lady was dou
ghter of Vrane ꝙ was ryght a puyssaunt man in
Grece & of Vesta his wyfe whiche was ryght ru-
de & lytell knowynge of ꝙ worlde / and this lady
Opys or Ops was wedded to Saturnus ꝙ kyn
ge of Crete whiche was her broder. So this kyn
ge had a vysyon ꝙ his wyfe sholde be delyuered of
a mã chylde ꝙ sholde slee hym / & for to voyde this
forsayd desteny he ordeyned that all ꝙ men chyl
dren ꝙ the quene sholde hane sholde be slayne / yet
for all ꝙ this lady dyde so moche by her wytte whi
che founde suche cauteyles ꝙ she reskyted her thre
sones from ꝙ dethe / ꝙ is to knowe Iuppyter Nep-

tunus/and Pluto/and she was gretely worshyp
ped syth / and her wysedome praysed / and for her
vnderstandynge/and for the auctoryte of her chyl
dren she gate in her tyme so grete boyce/ and wor
shyp in the worlde ỹ the lewde people of the coun
tre called her goddesse and moder of goddes. For
her sones in theyr lyuynge was counted for god-
des for ỹ they were in some thynges more kno w-
ynge then other men that were all as bestes. So
there were ordeyned and sacryfyed temples / the
whiche oppynyon the foles kepte longe tyme/ and
the same wyse at Rome in the tyme of the pros pe-
ryte of the Romaynes was this folye/ & then had
this goddesse in grete reuerence.

¶ Of Lauyne doughter of the kynge Latyn. Capitulo. xlviij.

Lauyne whiche was quene of the La
tynes had also prayse of prudence. This noble lady was descended
of this Saturnus kynge of Crete
of whome we haue spoken / & was
doughter of the kynge Latyn/and after Turnus
the kynge of Turylyens coueyted to haue her to
wyfe/but her fader whiche had answere of ỹ god
des that she sholde be gyuen to a lorde of Troye
whiche taryed the maryage longe tyme/not with
stãdynge ỹ his wyfe laboured ỹ contrary/ & when
Eneas was aryued in Italy he asked leue of the

kynge Latyne to defende vpon his lande/but he
gaue hym not onely ꝑ leue/but he graunted hym
his doughter in maryage. And for this cause Tur
nus named vaster agayns Eneas/in the whiche
was grete slaughter ꝑ kynge/Turnus was slayn
hymselfe. And Eneas had ꝑ byetory and wed=
ded Lauyne that had syth a sone by hym of whō
me she was grete when Eneas dyed. But when
it came that she sholde be delyuered for the grete
drede that she had that a sone that Eneas had of
another woman/whiche chylde was named Asca
nyus that for couetyse of reygnyge sholde not slee
the chylde that she was delyuered of. ¶ She wente
ꝑ was delyuered in a wodde and gaue the chylde
a name Julyus Syluyus. This lady wolde ne=
uer after be maryed/and she gouerned her in her
wydowhode ryght pudentely/and mayntayned
the royalme by grete wyfedome/and her sone in
lawe had her in so grete loue ꝑ he had none euyll
wyll agaynst her nor his broder. But after that ꝑ
he had buryed therye of Alba he wente to dwel
there/ꝑ Lauyne gouerned the lande ryght wysely
tyll the chylde was growne/of the whiche chylde
came Remus and Romulus whiche founded Ro
me/and the hyghe Romayne pynces that came
syth. ¶ What wolde ye thou that I sholde saye mo
re dere doughter/me semeth that I haue brought
for the proues ynowe to myne entente/that is to
vnderstande of that I shewe by quycke reason ꝑ
ensample that god hathe not had/me hathe in re=

probacyon the femynyne vse as these men haue/
to as thou seest clerely. And as it hathe appered &
yet shall appere by the dyspolycyon of myne other
two systers that ben here. For Well me semeth þ
frome hens forthe is ought to suffyse in that that
I haue made the Walles of the cloystre of the cyte
of ladyes. Nowe ben all thynges accheued and
ordeyned. Nowe cometh forthe myne other two
systers/and by theyr helpe and deuyse lette the re-
menaunte of the buyldynge be perfourmed and
made an ende by them.

Here endeth the fyrste parte of the
boke of the Cyte of Ladyes.

Here after folowyth the table or rubrysshes
of the seconde partye of this boke/ Whiche
telleth howe/ and by whome the Cyte
was buylded within and peopled.

¶ Tabula.

¶ The fyrste chappytre speketh of the .x. Sybylles Capitulo. Primo.

¶ Also of Sybylle Erytee. Capitulo. ij.

¶ Also of Sybylle Almethea. Ca. iij.

¶ Also of dyuers ladyes. Ca. iiij.

¶ Also of Nycostrate/ and of Cassandza/ and of ỹ quene Balyne. Ca. v.

¶ Of Anthoyne that became Empzesse. Ca. vj.

¶ Xpine speketh to dame ryght wysnesse. Ca. vij.

¶ Here it begynneth to speke of doughters that loued fader & moder & fyrst of Dzypetue. Ca. viij.

¶ Also of Isyphyle. Ca. ix.

¶ Also of the byzgyne Caudyne. Ca. x.

¶ Also of a woman that gaue her moder sowke in pzyson. Ca. xj.

¶ Also ryght wysnesse sayth that she hathe accheued the treasourye ỹ it is tyme to people it. Ca. xij.

¶ Also Xpine asketh of dame ryght wysnes yf ỹ be true ỹ these bokes & these men say ỹ the lyfe of maryage is harde to bere foz the occasyon of women & to theyz grete wzonge/ and there answereth ryght wysnesse & begynneth to speke of ỹ grete loue of women to theyz housbandes. Ca. xiij.

¶ Also of the quene Ipsytrace. Ca. xiiij.

¶ Also of the Empzesse Tryarye. Ca. xv.

¶ Also of the quene Archemyse. Ca. xvj.

¶ Also of Argyue doughter of ỹ kynge Adzastus Capitulo. xvij.

¶ Also of the noble lady Agryppyne. Ca. xviij.

¶ Also Xpine sayth & after ryght Wysnelle answereth gyuynge ensample & of the noble lady Julye doughter of Julyus Cezar / & Wyfe of the pynce Pompee. Ca. xix.
¶ Also of the noble lady Tyerce Emulyen. Ca. xx
¶ Also of zancyppe Wyfe of the phylosophye Socrates. Ca. xxj.
¶ Of Pompay paulyne Wyfe of seneke. Ca. xxij.
¶ Also of the noble Sulpyce. Ca. xxiij.
¶ Also of dyuers ladyes togyder ỹ resspyted theyr houlsbandes from the dethe. Ca. xxiiij.
¶ Also Xpine sayth to dame ryght Wysnes ayenst them ỹ sayth ỹ Women can kepe no counsayle & ỹ answere ỹ she maketh is of Porcya doughter of Catho. Ca. xxv.
¶ To the same purpose of the noble lady Curya. Capitulo. xxvj.
¶ yet to the same purpose. Ca. xxvij.
¶ Also proues agaynst that ỹ some say ỹ a mā is a fole ỹ byleueth ỹ counsayle of his Wyfe & taketh ony trust to it / Xpine asketh of ryght Wysnelle and she answereth her. Ca. xxviij.
¶ Of men to Whom it hathe Well seWed of byleuynge of theyr Wyues / & gyueth ensample of dyuers. Ca. xxix.
¶ Of the grete Welthe ỹ is come to ỹ Worlde & cometh all day bycause of Women. Ca. xxx.
¶ Also of Judyth the noble Wydowe. Ca. xxxj.
¶ Also of the quene Hester. Ca. xxxij.
¶ Of the ladyes of Babyne. Ca. xxxiij.

Also of Vetturye. Ca. xxxiiij.
Of the quene of Fraunce Clotylde. Ca. xxxv.
Also agaynst them ỳ say ỳ it is not good ỳ Wo-
men lerne letters. Ca. xxxvj.
Also Xpine sayth to ryghtwyssnelle & an anſwe
re vpon ỳ same agaynst them ỳ say ỳ there ben but
fewe womē chast & speketh of Sulan. Ca. xxxvij.
Also of Sarra. Ca. xxxviij.
Also of Rebecca. Ca. xxxix.
Also of Ruth. Ca. xl.
Also of Penolope. Ca. xlj.
Also agaynst them ỳ sayth ỳ vnethes kayze wo-
men ben chast & speketh of Waryampze. Ca. xlij.
Also of the same & of Anthoyne Wyfe of Dzuſe
Tyber. Capitulo. xliij.
Also agaynst them that saye ỳ Women Wyll be
Wylfully rauyſſhed of men/enſamples dyuers/&
hyſt of Lucrelle. Ca. xliiij.
Also of ỳ quene of Gaulgrees. Ca. xlv.
Of ỳ Sycambzes & other maydens. Ca. xlvj.
Pzoues agaynst ỳ ỳ one sayth of ỳ inconſtaūce
of Women Xpine speketh & ryght Wyſnelle anſwe
reth her of the incōſtaimce of dyuers Emperours
Capitulo. xlvij.
Also of Nero. Ca. xlviij.
Of ỳ emperesice Galba and of others. Ca. xlix.
Also of Gzyſylde marquyſe of Saluce a ſtron-
ge woman in bertue. Ca. l.
Also of Flozence of Rome. Ca. lj.
Of ỳ Wyfe of Barnabo the Geveuoys. Ca. lij.

¶Also after ỳ that ryght had tolde of constaunte ladyes Xpine demaunded her yf it were treue ỳ dyuers mẽ say ỳ there are but few womẽ prayse able in the lyfe of lous/ & ryghtwysnesse answereth Capitulo. liij.
¶Also of Dydo quene of Cartage to the purpose of stable loue in a woman. Ca. liiij.
¶Also of Medea. Ca. lv.
¶Also of Tysbe the mayde. Ca. lvj.
¶Also of Hero. Ca. lvij.
¶Also of Sylmonde doughter of the prynce of Salerne. Ca. lviij.
¶Also of Lyzabeth & of other louers. Ca. lix.
¶Also of Juno & other worshypful ladyes. Ca. lx
¶Also Xpine sayth & ryghtwysnesse answereth her agaynst those ỳ sayth ỳ women drawe th men to them by theyr Jolytees. Ca. lxj.
¶Of Claudyne woman of Rome. Ca. lxij.
¶Howe ỳ he lyeth not ỳ sayth ỳ some women delyteth them in fayre clothynge or araye. Ca. xliij.
¶Of quene Blaunche moder of saynt Lewes & other good womẽ loued for theyr vertues. ca. lxiij.
¶Also Xpine sayth and ryghtwysnesse answereth her agaynst them that say that women by nature are scarce and couetouse. Ca. lxv.
¶Of ỳ ryche lady & lyberall Buyse. Ca. lxvj.
¶Of prynceses & ladyes of Fraunce. Ca. lxvij.
¶Also Xpine speketh to all prynceses and to all women. Ca. lxviij.

¶Here endeth the table.

Here begynneth the seconde partye of the boke of ye Cyte of Ladyes the whiche telleth howe & by whome the Cyte was buylded within and peopled. And ye fyrst chappytre speketh of ye. v. Sybylles. Capitulo. Primo.



After the wordes of the fyrst lady that was named Reason. The seconde lady dreswe her towarde me the whiche was named ryght wysnesse / & thus sayd to me. Dere frende I ought to drawe me abacke / nor to be slowe to buylde & to make the stone worke with thy helpe in cyrcuyte of ỹ cloystre of the walle nowe made by my syster Reason of the cyte of Ladyes. Nowe take thy toles and come before and tempre thy morter in euery corner / and buylde on fast with the foote of thy penne. For I shall delyuer ynoughe wherof / & by ỹ vertue of god we shall haue good buyldynge & hyghe palayces / royal & noble mansyons of these excellente ladyes of grete worshyp and renowne che shal be lodged in this cyte / & shal abyde perpetually fro hens forth. Thē I x̄pine herynge ỹ worde of this worshypfull lady sayd in this maner / Ryght excellente lady se me here all redy. Nowe cōmaunde for my desyre is to obeye / & she sayd to me thus. Frende beholde these fayre stones more fayrer than ony precyous stones & shynynge whiche I haue sought for ỹ & ordeyned them redy to lodge them in the masonry semeth ỹ ỹ I haue ben ydle whyle my syster Reason & you haue ben busy Or set them a rowe after my lyne ỹ thou seest here by the ordynaunce ỹ I shall tell the. Amonge the ladyes of soueraynes dygnyte maye well be put in the rowe of hyghnesse the hyghly fulfylled of Sapyence the wyse Sybelles the whiche as olde an

tentyke auctours put in theyr wrytynges were.
x. by nombre thoughe ỹ some put but .ix. ¶ O my
dere frende take hede here what more worshyp in
dede of reuelacyons dyde god euer to a prophete
that he loued more than he gaue and graunted to
these ryght noble ladyes of whome I speke to the
dyde not he sende in to them ỹ holy spyryte of pro-
phecy so moche ỹ it semed not onely of that ỹ they
sayd that it sholde be a pronostycacyon of tyme to
come/but it semed as it were of cronycles of thyn
ges passed and came so moche that they were cle
rely vnderstandynge in theyr thynges wryten/ &
also of the comynge of our lorde Jhesu Cryst whi
che came ryght longe tyme after they spake more
clerely as it is founde than dyde al the prophetes
/These ladyes vsed al theyr lyues in maydenhode
& dysprayled pollucyon/ and all were named Sy
belles/and it is not to vnderstande ỹ it was theyr
propre names/but Sybelle is to say as knowyn
ge the thought of god/and so they were called for
that that they prophecyed meruayllous thynges
that it was conuenyent that ỹ they sayd sholde co
me to them of the pure thought of god. So it is a
name of offyce and no propre name. /These lady-
es were borne in dyuers countres of the worlde
and not all in one tyme / and all they prophecyed
grete foyson of thynges to come and in especyall
of our lorde Jhesu Cryst and of his comynge/ soo
as it is sayd ryght clerely thoughe that they were
al paynymes & not of the lawe of Jewes whiche

that tyme was the lawe of god. ¶ The fyrst was
borne in the lande of Perse/ & for that she was na
med Persya. ¶ The seconde was of Lybye / and
was called Lybyca. ¶ The thyrde of Delphe en-
gendred in the temple of Appolyn/ & was named
Delphyca. And this lady preched the destruccyon
of Troye longe tyme before / & Ouyde put many
verses of her in his boke. ¶ The fourthe was of
ytalye & was called Symerya. ¶ The fyfte was
of Babylon and was called Erophyle. This la-
dy answered to them of grece of thynges ỹ they
demaunde her/that Troye and ylyon the stronge
castell sholde perysshe by them/and ỹ Omere sho!
de wryte lesyngly/also she was called Erytell for
ỹ she dwelled in ỹ Ile/and there were her bookes
founde. ¶ The.vj. was of the Ile of Samos &
was called Sampa. ¶ The.vij. was called Cu-
nyana and was borne of ytallye in Cumynys in
ỹ lande of Champayne. ¶ The.viij. was named
Elespontyne & was borne helponte in the felde of
Troy & floured in ỹ temple of ỹ noble auctoures
Solyn & Tyry. ¶ The.ix. was of Frygya therfo
re she was named Frygica. This lady spake mo-
che of ỹ fallynge of dyuers lordshyps/ & she spake
moche of ỹ comynge of ỹ falle prophete Antecryst
¶ The.x. was called Tyburtine/ & by another na
me Albuyna of whom the wrytynges are moche
prayled for that ỹ she wrote clerely of Jhesu Cryst
and notwithstandynge that these Sybylles were
borne of paynymes all they reproued theyr lawe/

and blamed them þ they worshypped dyuers god
des sayinge þ there is but one god/& that all theyr
ydolles were but vayne.

Here it speketh of Sybyll Erytee. Ca. iij.

Among þ other Sybelles Eryte had
the grettest prerogatyue of wysdome.
For of her the verrue was do grete by a
synguler & a specyall gyfte of god þ she
wrote & prophecyed dyuers thynges
to come so clerely þ it semed better to be a gospell
than prophecye/& at the requeste of the grekes she
put theyr labouresclerely in wrytynges/theyr ba
taylles/& the destruccyon of Troy þ it was neuer
clerer after it was done than it was before. The
same wyse she descryued and put togyder in fewe
wordes & true þ Empyre & the lordshyp of the Ro
maynes/& theyr dyuers aduentures longe tyme
before þ it was come/& soo it semed better to be a
shorte remembraunce of thynges passed than of
thynges of tyme to come. And a more greter dede
she dyde & a more meruayle/for she prophecyed &
opened playnely the secretenelle of the thought of
god þ was neuer opened by the prophetes but by
fygures & derke wordes and couerte. That is to
knowe the holy ghost/the mystery of the Incarna
cyon of the sone of god in þ mayden Mary. And
in her boke there was wryten/Jhesus/Ceptos/
Cenyos. Whiche was to say in englysthe
Jhesu Cryst sone of god & sauyoure/& there was
also the lyke & the werkes of hym/the treason and

the takynge & al the sorynynges & his dethe. The
resurrecyon/the vyctory/and the Assencyon / the
comynge of the holy ghost to ỳ apostles/ỳ comyn
ge at ỳ day of Jugement/& ỳ same wyse ỳ she had
sayd & compounded shortely the mystery of ỳ cry-
sten faythe/& not onele she tolde ỳ dedes to come/
ỳ is to say ỳ day of Jngement/ỳ tremblynge day
the erthe shall swete blode/ỳ kynge shal come fro
heuen ỳ shall Juge all ỳ worlde/& ỳ bothe good &
euyll shal se/euery soule shall take agayne his bo-
dy/& euery soule shal haue praysynge after his de
serte. There rychesse shall fayle & ỳ false ymages
also/ỳ fyre shal brenne bothe see & lande/& al thyn
ge shal perysshe excepte the sayntes loued of god/
there shall be no thynge hydde/all shall be open/&
all thynges shall dye/there shal be weppynge & so-
rowful people shal strayne theyr tethe for dystres
The sone/ỳ mone/the sterres shal lose theyr clere-
nesse/hylles & valays shal be made euen/the see &
ỳ lande & all thynges shall be brought in egalnes
The trompe of heuen shall call mankynde to co-
me to the Jugement/then there shall be grete dre
de & euery man shal wepe for his folye. Then shal
the erthe be made newe/kynges & princes shal co
me before the Juge whiche shall gyue euery man
after his deserte. Fyre of brymstone shall departe
frome heuen whiche shall fall in to helle. And all
these thynges ben conteyned in. xxvij. versesthat
this Sybylle made. For the whiche merytes as
Bocace sayth and other wyse auctoures whiche

that wryteth of her holdeth ꝑ she was ryght well
byloued with god/ & that she ought to be honou-
red more than ony other womā after ꝑ holy sayn
tes of paradyse. This woman kepte her in vyrgy
nyte all ꝑ dayes of her lyfe / & so it is to presume ꝑ
she was brought vp in all clennesse/for in an her-
te euyll tatches/or fouled with vyces it maye not
be that moche lyght of knowynge of thynges to
come myght haue his beynge.

¶ Of the Sybyll Almethea. Ca. iiij.

Almethea ꝑ Sybylle was borne as it
is sayd in ꝑ lande of Champayne whi
che is nyghe Rome. This lady had al
so ryght especyall grace of ꝑ spyryte of
prophecy/ & she was borne as some auc
tours say in ꝑ tyme of the destruccyon of Troye/ &
lyued vnto ꝑ tyme of Tarquyne ꝑ proude/ & some
called her Deiphyle. This lady notwithstandyn
ge ꝑ she lyued a meruaylous grete age she was a
vyrgyne all her lyfe/ & for ꝑ grete wysdome of her
some poetes fayned ꝑ was loued of Phebus whi
che they called god of wysdome/ & that by ꝑ lyfte
of this Phebus she gate so moche of vnderstan-
dynge & lyued longe/ whiche is to vnderstande ꝑ
for her maydenhode & for ꝑ she was loued of god
ꝑ sone of sappence whiche enlumyned her with ꝑ
clerenesse of prophecye by ꝑ whiche she hath sayd
before & wryten many dyuers thynges to come.
Ouer this it is wryten that she beynge at ꝑ ryua-
ge of Bayoule nyghe ꝑ lake of helle had a noble &

a meruaylleous ā werre & reuelacyon deuyne Whi
che is wryten & kepte in her name & is in verce Ry
med. And thoughe it be ryght an auntyent thyn-
ge it is yet a grete meruayle of ỹ greteneſſe & the
excellence of this to whom it is well cõſydered &
beholden. Some kaynynges ſay ỹ ſhe ledde Ene-
as to helle & brought hym agayne. This womā
came to Rome & brought w̄ her .ix. bokes the whi
che ſhe preſented to ſell to Tarquyne ỹ kynge/but
as he wolde refuſe to take them of ỹ pryce ỹ ſhe aſ
ked ſhe brente .iij. of theym in his preſence/ & that
other day ſhe aſked for the other .vi. bokes ỹ were
lefte ỹ ſame pryce as ſhe aſked for ỹ hole .ix. & ſwa
re ỹ yf one wolde not gyue the ſame pryce ỹ ſhe aſ
ked anone ſhe wolde brenne .iij. of them/& the day
after ỹ kynge Tarquyne gaue her the ſame pryce
ỹ ſhe aſked fyrſt. So theſe bokes were well kepte
& it was founde ỹ they declared clerely ỹ actes ỹ
ſholde come vnto ỹ Romaynes/& the grete caſe ỹ
ſyth hath happened they founde wryten in ỹ ſayd
bokes/ỹ whiche ſyngulerly be kepte in ỹ treaſou-
rye of the Emperours as for to receyue counſayle
of them as it were an anſwere deuyne. ¶ Nowe
take hede here ſwete frende howe god gaue ſo gre
te grace to a womē ỹ ſhe had wytte to counſayle
& aduyſe not onely one Emperour in his lyfe/but
to all them ỹ were to come to Rome & all ỹ dedes
of ỹ Empyre durynge ỹ worlde. So tell me I the
pray where was there euer a mā ỹ ſholde do ỹ/ &
ỹ as a fole not longe ago heldeſt ỹ euyll cõtente to

be of ꝑ kynde of ſuche creatures thynkynge ꝑ god wolde haue had it in reꝛꝛocyon / of this Sybylle ſpeketh Uyrgyll in his boke all in verſes. She en ded her dayes & her tombe was ſhewed lõge after

Of dyders ladyes prophetes. Ca. iiij.

THeſe foꝛeſayd ladyes were not onely by ꝑ gyfte of god prophetyſynge to ꝑ woꝛlde/ but there hath ben grete foyſon of others i al laws es ꝑ hath ben holden/ foꝛ yf thou loke in ꝑ iawe of Jewes ꝑ ſhalte fynde ynowe as Delboꝛra whi: che was a womã prophete in ꝑ tyme of Juges of Iſraell/ by ꝑ whiche Delboꝛra ꝑ people of god we re delyuered out of ꝑ bondage of ꝑ kynge of Ca: naan whiche had holden them in ſeruytude. xx. ye res. ¶ The bleſſyd Elyſabeth coſyne to our lady was not ſhe a prophete whẽ ſhe ſayd to ꝑ bleſſyd maydẽ ꝑ came to vyſyte her / whens cometh this ꝑ the moder of god is come to me/ yet ſhe knewe ꝑ ſhe was cõceyued of ꝑ holy ghoſt/ but it was by ꝑ ſpyꝛyte of prophecye. ¶ Alſo my frende ꝑ good la: dy Anne hebꝛewe ꝑ lyghted ꝑ lampes in ꝑ temple had not ſhe ꝑ ſpyꝛyte of prophecy as Symeõ had ꝑ prophete to whom our lady preſented Jhũ cryſt on Candelmaſſe day vpon ꝑ awter of ꝑ temple & ꝑ holy prophete knewe ꝑ it was the ſauyour of ꝑ woꝛlde / & toke hym byt wene his armes / yet the good lady Anne whiche wẽte aboute in ꝑ temple doynge her office/ anone as ſhe ſawe ꝑ holy vyꝛ: gyne holdynge her ſone entre in to ꝑ temple / ſhe knewe in ſpyꝛyte ꝑ it was ꝑ ſauyour of ꝑ woꝛlde/

she kneled downe & worshypped hym & sayd with an hyghe voyce ỳ it was he that was come to saue all the worlde. Thou shalte fynde women prophetes ynowe in ỳ lawe of Jewes and thou loke after them/ & in the cryſten lawe as infynyte as ỳ sayntes/ but nowe passe we ouer theſe here/ for ỳ that one myght saye ỳ god had pryuyleged them by his specyall gyfte/ & let vs passe ouer spekynge yet of paynymes. ¶ The quene of Saba of whome holy scrypture maketh mencyon ỳ when she ỳ was of souerayne vnderstandynge herde speke of the wyſdome of Salamon of whom ỳ fame ran by al the worlde she desyred to se hym/ & for that ỳ she came out of a corner of the oryent one of ỳ last partyes of the worlde/ she lefte her countre & rode by the londe of Othyope/ & of Egypte by the passages of the reed see/ & by ỳ grete desertes of Arabe/ & with a noble company of princes/ lordes/ & knyghtes/ & of many noble ladyes with grete eſtate/ & treasoure of many precyous thynges/ & aryued in the cyte of Jheruſalem to se & vyſyte the wyſe Salamon/ & to knowe yf it were true that folke sayd of hym in all the worlde. So Salamon receyued her with grete worshyp as it was reason & she was with hym a grete whyle & proued his wyſdome in many thynges. Many demaundes & questyons she made to hym whiche were ryght derke/ and couerte/ the whiche he anſwered after that she asked so gretely ỳ she sayd that he myght not haue so grete wyſdome by mānes wytte/ but

by the spery all gyfte of god. This lady gaue hym many dyuers precyous thynges amonge ꝑ whiche there were plantes of lytell trees ꝑ yelded lycoure & bare bawme. The whiche kynge Salamon made plante nyghe a water called Illephater & cõmaũded ꝑ they shulde be laboured & kepte wysely & also she gaue hym many precyous Jewelles. Of ꝑ wysdome of this lady & of her prophecy speketh many dyuers scryptures ꝑ sayth ꝑ as she was in Jherusalem & that Salamon ledde her for to se ꝑ noblesse of the temple ꝑ he had made to buylde. She sawe a longe bordꝑ was couched attrauers of a myre & made as a planke to passe ouer the depnesse. Then the body rested in beholdynge ꝑ planke & worshypped it & sayd this plancke whiche is nowe holden in grete foulenesse and put vnder ꝑ feete shall be yet worshypped aboue all ꝑ trees of the worlde & garnysshed with precyous stones & treasoure of pynces & vpon this same plankehe shall dye ꝑ shall bryngе the Jewes lawe to nought. They helde this worde but for a scorne or a Jape but put hym away & hydde hym in ꝑ erthe in a place where as they trowed that it shulde neuer be founde but that ꝑ god wyll haue kepte is well saued. For as well as they coude hyde it yet it was founde at the last in the tyme of ꝑ passyon of our lorde Jhesu Cryst & of this planke was the crosse on ꝑ whiche our sauyoure suffred his passyon & then was the prophecye made true of this lady.

THis Nycostrate of whom mencyon was made before was also a womā prophete/for as sone as she had passed ỳ flode of Tybre & she w̄ her sone Euāder where hystoryes ynowe maketh mencyon was vpon ỳ mounte Palentyne she prophecyed ỳ vpon ỳ hyll sholde be buylded a cyte ỳ most named ỳ euer was in ỳ worlde/& sholde be ỳ cheefe & souerayne of al lordshyppes worldly/& to ỳ conclusyon ỳ she wolde be ỳ tyrst ỳ sholde laye a stone/she buylded there a stronge castell so as it is sayd before & there is Rome buylded syth and edyfyed. ¶ Also Cassandra ỳ noble mayde of Troye doughter to kynge Priamus of Troye/& syster to the worshypfull Hector/she was so grete a clarke ỳ she knewe all ỳ crafftes & was also a prophete. For this mayde wolde neuer take mā thoughe it had ben a grete prince & she had in spyryte ỳ ỳ was to come she was euer full of sorowe & heuynesse/& when she sawe ỳ grete prosperyte of Troy so gretely flouryll hed in magnyfycence before ỳ ỳ warre began bytwene ỳ Troyans & the grekes she made moche sorowe & wepte sore beholdynge ỳ noblesse & rychesse of ỳ cyte/her fayre & worshypfull bretherne & specyally ỳ noble Hector ỳ was so worshypfull a man she myght not holde her peas for the grete sorowe ỳ was to come. And whē she sawe ỳ warre begyn thā began her sorowe/so she ceased not to crye & wayle & counsayled her fader

and her bretherne to make peas with the grekes
or elles without fayle with ỳ warre they sholde be
destroyed/but they toke no charge of all her wor-
des nor bileued her/& alway as they ỳ gretely play
ned & of good ryght this grete losse & damage my
ght not be styll by ỳ whiche often tymes she was
betē of her fader & of her bretherne ỳ sayd she was
a fole/but for al ỳ she wolde not holde her in peas
to dye therfore ne spared not to speke wout seasyn
ge. For ỳ whiche to make her holde her peas they
made her to be shytte in a chambre to put awaye
her noyse from theyr eeres/ yet it had ben better ỳ
they had bileued her/ for it happened to them as
she had tolde them before. So they bileued at the
ende & then it was to late for them/& so it happe-
neth ofte tymes ỳ a fole wyl neuer bileue a thyng
tyll he haue it. Also was it not a meruayllous
Sygnofycacyon ỳ the quene Basyne made/ỳ had
ben ỳ wyfe of the kynge of Thoryngе & syth was
wyfe to Chylderyke ỳ. iiij. kynge of fraunce so as
the Cronycles conteyneth it. For ỳ hystory sayth ỳ
the nyght of ỳ weddynge of her & of ỳ kynge Chyl
deryke/she sayd to hym ỳ he sholde holde hȳ chast
ỳ nyght & he sholde se a mernaylous vysyon. And
then she sayd to hym anone after ỳ he sholde ryse
& go to the doze of the chambre and not well that
that he sholde se. The kynge went thyder & it se-
med hym that he saw grete bestes that men call
Vnycornes, Leopardes, and Lyons/that went
& came by the palays/so he retourned agayne all

aferde and demaunded ꝑ quene what that sholde sygnyfye/& she answered hym that she wolde tell hym in the morynge/ and that he sholde haue no drede/but to go thyder agayne/& soo he dyde. And it semed hym that he same grete beres & wolues ꝑ wolde renne one vpon another. The quene sente hym agayne the thyrde tyme/and hym semed that he sawe dogges / and lytell beestes/eche of theym dysppysynge other. And as the kynge was moche adradde of this thynge. The quene tolde hym the aduysyon of the beestes that he had sene / whiche sygnyfyed dyuers generacyons of prynces ꝑ sholde reygne in fraunce that sholde come of theym/ ꝑ whiche theyr condycyons and theyr dedes sholde drawe after ꝑ nature of those beestes that he had sene. Soo thou mayste clerely se fayre louc howe our lorde hathe made open often tymes his secretes to the worlde by women.

Here it speketh of Anthonye that became Emperesse. Capitulo. vj.

That was noo lytell secrete that god shewed by reuelacyon of a woman to Justynyan/whiche was syth Emperoure of Constantynoble as ꝑ hystoryes telleth. This Justynyā was keper of the treasours & coffers of the Emperoure Justyne. It happened in a day that as this Justynyan was gone to dysporte hym in ꝑ feldes / and

had brought with hym to be his comforte a wo-
man that he loued moche whiche was called An-
thony/and when the houre of nyght was come
that this Justynyan had luste to slepe/ and layde
his heed in his louers lappe. And when he was on
slepe/then Anthony sawe a grete Egle come flyen
ge ouer them whiche payned hym to come downe
to kepe the vysage of Justynyan fro ỳ brennynge
of the sone with his wynges. This woman whi-
che was wyse vnderstode the sygnyfyaunce. And
when he was awaked she reasoned with hym by
fayre wordes and sayd. Fayre swete loue I haue
loued you moche and loue you as hym whiche is
the mayster of my body/ and of my loue as ye kno-
we wel. So it is no reason that a louer wel loued
of his loue ought to denye her nothynge. And for
that I wolde requyre you in reward of my may-
denhede/and of my loue but one gyfte the whiche
thoughe it be ryght grete to me it shal seme to you
but ryght lytell yf ye wyl graunte it me. Justynyā
answered to his loue that she sholde requyre hym
hardely/and that she sholde fayle of nothynge ỳ he
myght graunte her. Then sayd Anthony. My lo-
ue ỳ gyfte that I requyre of you is this/that when
ye shal be Emperour ỳ ye haue not in dyspraysyng
your poore loue Anthony/but ỳ she may accompa-
nye her w̄ your worshyp & w̄ your Empyre by true
maryage/& so to promyse me right anone/whē Ju
stynyan had herde the damoysell thus speke he be-
gan to laughe tro wynge that she sayd it in Jape.

And as he ỳ helde it as a thynge impossyble to hap pen to hym promysed her ỳ Without fayle he Wol- de take her to his Wyfe When he sholde be Empe- roure & so he sWare by al his goddes/ and then she thanked hym hertely/ and in token of this promy- se she gaue hym her rynge/and he gaue his to her. And anone she began to saye. I bynge the tydyn- ges certaynly that thou shalte be Emperoure and that it shall be in shorte tyme. And then they depar ted. So it passed not longe tyme after that as the Emperour Justyne had assembled his hoost to go vpon them of Perce a sykenesse toke hym thrughe the Whiche he dyed. And as after the prynces & ba rons Were assembled to chose a neWe Emperoure & they myght not Wel accorde/it happened that in maner of dyspyte of another/ they chose Justynyā to be Emperour/the Whiche sleWthed not but as soone as he myght/ryght vygorously With a gre- te hoost ranne vpon these Percyens & Wanne ỳ ba tayle & toke the kynge of Perce & conquered there grete good & Worshyp/& When he Was retourned home i to his palays Anthony his loue forgate hȳ not but dydeỳ she myght to entre by grete subtylte there Where he sate i his trone Wȳ his prynces/& she kneled before hym & began her reason & sayd ỳ she Was a mayde ỳ Was come to hym to aske ryght & reason of a mā ỳ had betrouthed her & had gyuen her his rynge & taken hers. The Emperoure Whi- che yet thought not on her/anſWered her and sayd if that man had betrouthed her reason Wolde that

he toke her/and yf she myght proue that she sayd þ she sholde haue ryght and that he sholde take her. And then Anthony dreWe the ryng from her fyn-ger/and shewed it to hym/and sayd. Noble Empe roure I maye proue it by this ryng/ beholde it yf thou knoWe it. Then the Emperoure saWe Well þ he Was taken by his Wordes yet not for þ he thou ght to kepe his promyse. And anone he made her to be ledde into his chambre to araye her in noble garmentes/and toke her to Wyfe.

¶Here Chine speketh to ryght Wysnes. Ca. vii.

MAdame by that that I vnderstande & se openly the grete ryght of Women agaynst that of Whiche they be so mo che accused maketh me to knoWe bet ter frome hense forthe the Wronge of theyr accusers. And yet I maye not holde me styll of a comune custome þ renneth amonge these men And in the same Wyse amonge some Women/ that the comune custome is this/ that When these Wo-men be With chylde/and be delyuered of a mayde chylde/the husbandes ben Wrothe With it often ty mes and chydeth/ for that his Wyfe Was not dely uered of a sone. And theyr nyce Wyues Whiche ou-ght to haue souerayne Ioye of that/that god hath saufely delyuered them/ & thanke hym With good herte/they troubled themselfe also/for þ theyr hous bandes ben troubled With it. And madame frome

Whens cometh that/ þ they be wrothe/ be the dou-
ghters of more preiudyce than þ sones / or be they
of lesse loue to theyr fader & moder & lesse charge to
them than be the sones. ¶ Answere. Dere frende
for that that thou demaundest me þ cause Whens
it cometh I answere the certaynly that/that come
th of ryght grete symplenesse and ygnorraunce to
them that troubleth them so. Notwithstandynge
that the pryncypal cause that moueth them therto
is for þ cost of theyr goodes þ they must vnpurse &
laye out When they be in the age of maryage. And
also some dothe it for that they doubte þ perylles þ
they maye be deceyued by euyll counsayle in sym-
ples/but al these causes in regarde be of no reason
For as touchynge the doubte that they do foly/the
re ben but fewe/ but they enfourme theyr chyldren
When they ben yonge and lytell and that þ moder
gyueth them good ensamples bytwene themselfe
in honeste and techynge. For yf the moder were of
a foly lyfe it sholde be lytell ensample to the dough
ter/and that she be kepte from euyll company and
holden shorte in tyme of youthe / it is the preroga-
tyue to good condycyons all her lyfe. ¶ Item as
to the cost I trowe yf the fader and moder beholde
Well that þ the sone cost them/ as to make them to
lerne scyences or crafte/as to holde them in estate
and also in superfluous despenses/ in lewde com-
panyes/and in many nycetees/ I trowe they shol-
de fynde but lytel aduauntage in sones more than
in doughters. And the wrathe and sorowe þ they

cause often tymes theyr faders & moders to haue/
as in folowynge of dyssolute lyfe & so moche greke
and cost to theyr faders & moders I trowe it shol-
de passe the sorowe that they haue for theyr dough
ters. ¶ Beholde how many sones thou shalte fyn
de that haue nourysshed swetely and mekely theyr
faders and moders in theyr age/ so as they ought
to do. I trowe thou shalte fynde them but thynne
sowne. And thoughe ỹ fader and moder make as
moche of theyr sones as theyr goodes/ when they
be waxen myghty and ryche and theyr fader poore
they wyll dyspyse hym/ and they wyll be wrothe &
shamefull when they se hym. And yf theyr fader be
ryche they wyll desyre his dethe to haue his good.
¶ All be not suche/ but there be many of them/ and
whan the sones be maryed/ god knoweth the gre
te coueytyse that they haue alway to drawe from
ỹ fader and moder/ and they wolde not recke thou
ghe they sholde dye for hongre/ so that they myght
haue al. And where as ỹ moder abydeth wedowe
and where as they ought to comforte her/ and to
be staffe and berer vp of her age/ they wyll crye on
her tyll they haue drawne from her that ỹ she hath
And yf she wyl not gyue them ynoughe after theyr
entente they wyl haue no conscyence to moue plee
ayenst her. Of suche sones there be ynowe/ & some
doughters haply also. yet if thou take good hede I
trowe thou shalte fynde sones more shrewysshe to
the fader and moder than doughters. And yet I
put case that all were good/ it is comunely sayd ỹ

doghters holde better company to the faders and moders than the sones. And more vysyteth / comforteth / and kepeth them in theyr sykenes and ege The cause is this / for that ỳ the sones trauayleth more vp and downe in the worlde here and there / and the doughters be more coye and holde theym more nyghe so as thou mayste se thyselfe. For notwithstandynge that thy bretherne were ryght naturall & of grete loue / they be gone in to the worlde and thou alone arte abydynge to kepe company wt thy good moder ỳ which is a souerayne comforte in her age. And for that I saye to the in conclusyon that they be more foles that troubleth theym and be wroth when they haue borne doughters. And for that that vpon this purpose thou hast put me / I wyl tell the of some women of whome amonge other the hystoryes wryteth / whiche were ryght kynde vnto theyr fader and moder.

Here it begynneth to speke of doughtes ỳ loued fader and moder / and fyrst of Dyrpetrue. Ca. viij.

Of grete loue to her fader was Dyrpetrue quene of Laodocye / she was doughter to the grete kynge Mytrydaces And she loued hym soo moche ỳ she folowed hym in all bataylles. She was of a straunge shappe in some thynges / for she had a double rewe of tethe which was a grete deformyte / but she was of so grete loue to her fader ỳ she after hỳ neuer nother in prosperyte ne in euyll fortune

And thoughe she were a quene and lady of a grete lande by the whiche she myght well be at rest and ease in her countre/she was in euery place partycypante of all the paynes and trauayles that her fader had in many dyuers armyes there as he was And when he was ouercomen of the grete Pompee/she lefte hym neuer/but serued hym by grete charge and dylygence.

Cof Isyphyle.Ca. ir.

Isyphyle put her in peryll of dethe to saue her fader/whiche was named Thoant and was kynge of Leuydynyens. And as his countre rebelled ayenst hym and with a grete woodnesse came to the palays to sle the kynge. Isyphyle anone hydde hym in one of her coffres. And after she lepte out to appease the people/but it auayled her nothynge/and as they sought the kynge all aboute and myght not fynde hym. They put the poyntes of theyr glayues ayenst Isyphyle and gretely manaced her of dethe yf she wolde not tell them o. her fader. And with that they promysed her if they myght knowe by her where he was/they wolde crowne her quene/and they wolde obaye to her. But she whiche coueyted more ỹ lyfe of her fader then to be quene/ne was not aferde for drede of de she answered them with an hardy courage/and without sygne of ony drede/that without fayle he was fledde a grete whyle before. And at ỹ last for

that they myght not fynde hym/and that she so surely affermed them that he was fledde / they byleued her and crowned her quene/& a whyle she reygned peasyably vpon them. And she ꝑ a lytel whyle had kepte her fader secretely for drede at the last ꝑ by some envyous persone he might be accused/put hym out by nyght and sente hym by see to another place with grete goodes/but as this thynge was at the last opened to the vntrue Cytezyns they chaced theyr quene Isyphyle out of the royalme & wolde haue slayne her yf her grete goodnesse had not kepte her.

¶Of the mayde Claudyne.Ca. x.

AS a sygne of grete loue shewed the mayden Claudyne to her fader / then when by the good dedes of hym / and by ꝑ grete victoryes that he had had in many bataylles retourned hym / & victoryously was receyued at Rome in the souerayne worshyp that they called ꝑ tryumphe / whiche was a ryght grete worshyp / in ꝑ whiche they receyued princes whē they retourned ouercomers of ony grete dedes. Soo this same fader of Claudyne whiche was one of the prynces of Rome ryght worshypfull beynge in this honoure of tryumphe was assayled by another of the lordes of Rome that hated hym. But when Claudyne his doughter whiche was sacred to the goddes Vesta/ as

we say here a relygyous of some abbay / and was with the ladyes of her ordre that were gone to the processyon agaynst this forsayd prynce / so as the custome was / herde the noyse / and knewe ꝑ her fader was assayed of his enemyes. Then the grete loue that the doughter had to the fader made her forgete al the symple behauynge that a relygyous woman sholde haue comonly. Also she put backe all dredе and fere in suche manere that anone she lepte forthe and wente flyenge thrughe the prece / and boldely wente amonge the swerdes that she sawe vpon her fader / and toke hym by the throte ꝑ she sawe nexte hym / and to her power toke strongly vpon her to defende her fader / there ꝑ prece was so grete that anone the medlynge was departed. Then as the worshypfull Romaynes had of custome to set moche by euery parsone ꝑ dyde ony worshypful acte of meruayle / prayed gretely this mayden and gaue her grete laude of that she had done.

Here it speketh of a woman that gaue her moder sowke in the pryson. Ca. xj.

GRete loue also had a woman of Rome to her moder / of whome the hystoryes speketh. It happened that ꝑ sayd moder for a certayne cryme that she was attaynted of / was condempned to perpetuall pryson. And that none sholde gyue her neyther mete nor drynke / by the whiche in this maner she sholde hynysshe her lyfe. The doughter cõstray

ned of grete loue beynge sory for this condempnacyon/requyred them that kepte the pryson of a specyal grace/that she myght vysyte her moder euery daye Whyle she was on lyue/to that entente that she myght counsayle her of pacyence. And shortely to saye/so moche she employed and prayed/that ỹ kepers of the pryson had pyte on her/and graũted her ỹ she sholde vysyte her moder euery daye. But or she sholde go to her that she bare With her no vytayle. And When this vysytacyon had endured by so many dayes/that it Was impossyble to the Jaylouresỹ the Woman prysoner myght lyue so longe naturally Without mete & yet Was not dede/and consydered ỹ none other vysyted her but her doughter/Whiche they serched ryght dylygentiy or she sholde go in to her moder/they meruaylled ryght strongely What that myght be. And on a day they spyed the moder & the doughter togyder ỹ Whiche Was lately delyuered of a chylde/& then they sawe her gyue the tete to her moder so morhe tyl she had al/and thus the moder dreWe mylke of the pappes of her doughter. And thus the doughter yelded to the moder in her age that ỹ she had taken of her in her youthe. This cõtynuell dylygence & grete loue of ỹ doughter to ỹ moder moued the Jaylours to grete pyte and they reported it to the Juges; then of manly compassyon they delyuered the moder to the doughter. ¶ Also to the purpose of loue of the doughter to ỹ fader one may say of ỹ good & Wyse Gyrsylde Whiche syth Was marquyse of Saluce/

of whome I shall telle hereafter the grete vertue/ stablenesse/and constaunce. O howe true loue hath nature gyuen vnto her/to be so busy to serue her fader Janycle so humbly and obeysauntely in his sykenesse/and in his age/that she in her clennesse & vyrgynyte/& in ỳ floure of her youthe nourysshed/ and gouerned so dylygentely by the laboure / and the crafte of her handes getynge/with grete charge and busynesse the pooze lyfe of theym bothe. O in a good houre were those doughters bozne of suche bounte / and so grete loue to theyr fader & moder. Foz notwithstandynge that that they do that they ought to do/yet they gete grete meryte to the soule/& grete prayslynge is gyuen them of ỳ worlde/and in the same wyse to the sones that ben of ỳ cõdycyon. ¶ What woldest thou that I sholde say moze I coude tell ỳ ensamples ynowe of lyke case but ynoughe suffyseth.

¶ Here ryght wyfnesse sayth that she hathe accheued the stone werke of the Cyte / and it is tyme to people it. Ca. xij.

NOwe me semeth ryght dere frende ỳ our buyldynge is well lyfte vp of our Cyte of Ladyes / and ỳ hyghe masonry al alonge the large stretes / and the royall palayces / stronge buyldynges of dongeons / and defensable towzes lyfted ryght hyghe that it maye be sene a farre. Now it is tyme

fro henſforthe that we begynne to people this no-
ble cyte/to ẏ entente that ſhe be not waſte nor voy
de but enhabyted of ladyes of grete excellence/for
we wyll none other people. ¶ O howe fortunate
ſhall ẏ cytezynes of our cyte be/for they ſhall haue
no nede to haue dzede nor doubte to be dyſlodged
of theyr poſſeſſyon by ſtraũgers. For this is ẏ pro-
pzyete of our werke ẏ the owners ſhall not nede
to be put out. And nowe there is a newe femeny-
ne royalme bygon/but it is moche more worthyer
thanthat other was. For it ſhall nede ẏ the ladyes
lodged here goo out of theyr lande for to conceyue
ne bzynge forthe newe heyres to maynteyne theyr
poſſeſſyon by dyuers ages fro lygne to lygne. For
it ſhall ſuffyſe ynoughe for euer of them ẏ we ſhall
put in it nowe/for this is ẏ deſtyne of them/ẏ they
ſhall neuer dye. And without fayle they ſhall aby-
de in the ſame age/beaute/and freſſhneſſe/ be they
yonge or olde that we ſhall put therin. And when
we haue peopled it with noble cytezynes. Dame
Juſtyne my ſyſter ſhall come after ẏ ſhall bzynge
thyder ẏ quene /aboue all other women mooſt ex-
cellent/accompanyed w̃ pzynceſſes of grete dygny
te / whiche ſhall enhabyte ẏ mooſt hyghe places &
hyghe dongeons. For it is good reaſon ẏ when ẏ
quene ſhal come thyder that ſhe fynde the cyte gar
nyſſhed & peopled of noble ladyes that ſholde re-
ceyue her with grete worſhyp as theyr ſoucrayne
lady & Empreſſe of all theyr kynde/ yet what cyte-
zyns ſhall we put there/ſhall they be vnſtable wo-

men or defamed/certaynly nay/but they shal be al worshypfull women & of grete auctoryte. For more fayre people ne more grete aray may not be in a cyte than good women & worshypfull. Nowe ryse leefe frende/nowe put the in busynes and go before/and lette vs seke them.

Here Xpine asketh of dame ryghtwysnesse yf ỳ be true ỳ these bokes & these men sayth ỳ the lyfe of maryage is harde to bere for ỳ occasyon of wome & to theyr grete wronge. And ryghtwysnesse answereth & begynneth to speke of the grete loue of women to theyr husbandes. Ca. xiij.



Then in goynge to seke the fore sayd ladyes by ỳ ordynaunce of dame ryghtwysnesse/in goynge I sayd these wordes/madame wout fayle ye & reason haue assoyled & concluded soo wel & so fayre my questyons & demanndes ỳ I can not replye no more/& I holde me ryght well enfourmed of ỳ ỳ I sought. And by you two I haue lerned ynoughe howe al thynges able ought to be done & lerned/as moche in strengthe of bodyes as in wysdome of vnderstandynge/& yf al vertues be possyble to be executed by women. But yet I pray you ỳ ye wolde telle & certyfye me/yf it be true ỳ these men say/& so many auctours bereth wytnesse thynghe the whiche I am in ryght a grete thought/ỳ the ly

se of ꝑ ordre of maryage be to men heuy & enuyron
ned of so grete tempest by ꝑ blame & importunyte
of women & of theyr rauenous grefe/ as it is wry
ten in many bokes/ & people ynowe wytnesseth it.
and that they loue theyr husbandes and theyr com
pany so lytell / ꝑ nothynge noyeth them so moche/
by ꝑ whiche to voyde suche incõuenyences/ many
haue counsayled ꝑ wyse men ꝑ they mary not/ cer-
tefyenge ꝑ fewe of them be true in theyr partye / &
also Valere wryteth to Ruphyn/ & Theophrastus
in his boke sayth ꝑ noo wyse man ought to take a
wyfe / for there is but lytell loue in a woman / but
grete charge & Janglynge. And yf ꝑ mã do it to be
ꝑ better serued & kepte in his sykenes/ more better
& more truely a true seruaunt shall kepe hym & ser
ue hym/ & shal not cost hym so moche. And yf ꝑ wo
man be syke ꝑ husbande is in grete sorowe/ & dare
not speke one worde nyghe her. And ynoughe of
suche thynges he telleth whiche sholde be to longe
to reherce/ wherfore I say myne owne lady that yf
these thynges be true/ these defaultes be so grete ꝑ
all ꝑ grace & vertues ꝑ they may haue be brought
to nought and quenched. Anſwere. Certes dere
frende so as ꝑ thyselfe hath sayd somtyme to ꝑ pur
pose ꝑ one may lede a processe well at his ease that
pledeth without partye. And I promyse the that ꝑ
bokes that so sayth women made them not. But
I trowe ꝑ he ꝑ wolde make a newe booke ꝑ were
true of the debates of maryage & ꝑ he were enfour
med of ꝑ trouthe one sholde fynde other tydynges

Alas dere frende howe many women be there as thou knowest thyselfe ꝑ vseth they ꝛ wery lyfe in ꝑ bande of maryage by the hardnesse of they ꝛ husbā des in moꝛe greter penaunce than they were escla ues amonge the sarazynes. Ha god howe many harde betynges without cause & reason/howe ma ny vylanous wꝛonges & outragyous bondages suffreth many of these good and woꝛshypfull wo= men whiche all crye not out an harowe/and suche ꝑ dye foꝛ hungre/and foꝛ mysease/& they ꝛ husban= des ben at the tauerne/and in other dyssolute pla= ces/and yet ꝑ pooꝛe women shall be beten at they ꝛ comynge home/and that shal be they ꝛ souper. And to say ꝑ these husbandes ben ony thynge soꝛowful foꝛ the sykenesse of they ꝛ wyues. I pꝛaye the my lo ue where be they. And without that/ ꝑ I say moꝛe to the/thou mayst knowe well ꝑ these sclaundꝛes sayd agaynst women who so saythe it they were & be thynges founde & sayd of vyolence & ayenste trouthe. Foꝛ the husbandes ben maysters ouer the women/& not ꝑ women they ꝛ maystresses/so they wolde neuer suffre suche auctoꝛite of they ꝛ wyues But I pꝛomyse the ꝑ all maryages be not mayn= teyned in suche contentes it were grete damage. Foꝛ there ben some that lyueth in peasyblenesse/lo ue/and trouthe togyder/by that that ꝑ partyes be good & dyscrete/and reasonable/thoughe it be not of euyll husbandes. There ben ryght good / woꝛ= shypfull/and wyse/and that the women that me= teth with them lyueth as to the gloꝛy of ꝑ woꝛlde

in ryght a good houre for them. And ꝑ thou mayst
well knowe by thyselfe that & thou haddest suche
one that in thy Jugement none other man passed
hym in al bounte/peasyblenes/trouthe/& good lo
ue of the whiche the sorowes of ꝑ that dethe toke
hym away from the shall neuer parte from thyne
herte. And thoughe that I say to the/and it is trou
the that there ben many good women ryght euyll
ledde by theyr dyuers housbandes. knowe it for
trouthe ꝑ there be many dyuers women/shrewde
cruell/and cursed/& without reason. For yf I shol-
de say that all were good/lyghtly I myght be pro-
ued a lyer. But in ꝑ lesse partye/and of that partye
whiche be good I medle me not. For suche euyll
women ben as thynges out of theyr nature. But
for to speke of those that ben good/for ꝑ that this
Theofrastus of whome thou hast spoken sayth/ꝑ
also truely and as busely shall a mā be kepte in his
sykenesse/or in his nede by his seruaunt as by his
wyfe. A howe many good women ben there so bu
sy to serue theyr husbondes hole or syke by true lo-
ue as & they were theyr goddes. I trowe that one
shal not fynde but fewe suche seruauntes. And for
that that we be entred in to this matter I shal gy
ue the many ensamples of grete loue and trouthe
of women borne to theyr housbandes. And nowe
we be thanked be god retourned to our Cyte with
a noble company of worshypfull women that we
shall lodge there. And se here this noble lady & que
ne Hypsytrace wyfe sometyme of the ryche kynge

Mytrydaces for that ꝑ she is of olde tyme/and her valure of grete dygnyte We shall lodge her fyrst in the noble palays that is arayed for her.

Here it speketh of ꝑ quene Hypsytrace. Ca. xiiij.



NOwe myght there be eny creature of gretter loue to another than Was ꝑ ryght fayre/good/ and true Hypsytrace to her husbãde. And it shewed wel. She Was Wyfe of the grete kynge Mytrydaces / Whiche gouerned ꝑ coũtres of. xxiiij. languages. And thoughe it so were that this kynge Was myghty & puyssaunt. The Romaynes moued ryght harde warre agaynst hym/but in all ꝑ tyme ꝑ he laboured by grete charges in ꝑ bataylles/Where ꝑ euer he Wente his good Wyfe lefte hym not / & thoughe that this kynge after ꝑ maner of Barbaryne had dyuers concubynes. Neuertheless this noble lady Was alway embraced in parfyte loue/ in suche maner ꝑ in no Wyse she suffred not that he sholde go Without her/Where she Was ofte tymes in bataylles With hym in peryl to lose his royalme and in aduenture of his lyfe ayenst ꝑ Romaynes. But When he sholde go in to a straunge regyon or in to a ferre countre/or passe the see/or destres/and perylous forestes/he Wente neuer but she Was alway his ryght true felaWe Without departynge.

for she loued hym of so parfyte loue ꝑ she thought ꝑ no man sholde serue her lorde so clenly ne so well as she sholde. And agaynst that/ ꝑ the philosophre Theofrastus sayth touchynge this matter. This lady for that ꝑ she knewe ꝑ often tymes kynges & prynces haue false seruauntes / wherof foloweth false seruyce. She as a true louer to ꝑ entente ꝑ she myght mynystre al necessaryes & conuenable thynges to her lorde/ thoughe it so be ꝑ she suffred grete payne she wolde alway folowe hym / & for so moche that to suche a dede the habyte of a woman is not conuenable/ nor it is not expedyent that a woman so nyghe a grete kynge/ & soo noble a fyghter in batayle sholde be sene to that entente/ that a mā sholde seme to smyte of her yelowe heres as golde whiche to the apparellynge of a woman is a thynge ryght well semynge. But with ꝑ she spared not ꝑ fayre fressh nesse of her vysage/ but ware her helmē/ vnder the whiche she was ofte tymes soylled and full of swetynge and duste/ and her fayre body & softe vsed the harneys and habergyon / hosed wyth/ and the precyous rynges & the ryche ornamētes put a parte. In stede of whiche she bare in her handes/ axes/ harde speres / bowes and arowes/ stretchynge a swerde. And in this maner this noble quene gouerned her by strengthe of grete loue and true/ and thus she chaunged the tendernes of her fayre body and yonge / whiche was wonte to be cherysshed softely/ and delycately/ and she lyued after the manere of a stronge armed knyght.

O sayth Bocaca that wryteth this story / what is that that loue causeth not one to do when she that had it of custome to lyue so delycately /to lye softe/ & to haue al thynges at her ease/and now we demeaned by her free wyll as it were an harde man and a stronge lyenge day and nyght in ỹ mountaynes and valays /in the desertes / and in forestes / often tymes vpon the bare erthe for drede of enemyes in euery syde of her wylde beestes / & serpentes. But all this was swete to her /to be alwaye nyghe her husbande /for to comforte hym / counsayle hym / & serue hym in all his nedes. And yet after when she had suffred to endure longe tyme many harde trauayles. It happened that her husbande was dyscomfyted ryght cruelly by Pompee prynce of the hoost of the Romaynes / so that he was constrayned to fle. yet when he was forsaken of al his owne people and lefte alone /his good wyfe lefte hym neuer /but rennynge after folowed hym by hylles & valays /by forestes /& by many strayte passages/ and he whiche was forsaken of all his frendes / & had noo maner of hope / yet was he comforted by his good wyfe/ whiche counsaylled hym swetely to haue hope of better fortune. And the more that he and she were in grete trybulacyon the more she payned herselfe to do hym solace / & to reioyse hym by the swetnesse of her /to ỹ entente to appease his malancoly by goodly playes that she coude fynde by the whiche thynges /and by ỹ grete swetenesse of her /so moche she comforted hym / that in euery

mylery ỹ he ſuffred in all his trybulacyons ſhe made hym ſo to forgete it / that he ſayd often tymes ỹ he was not in exyle but hym ſemed that he was ryght delycyouſly in his palays wᵗ his true ſpouſe.

¶ Of the Empreſſe Tryayre. Ca. xv.



Ight lyke to the forſayd quene in caſe and in true loue towarde her huſbande was the noble Empreſſe Tryayre wyfe of Lucyan Urylyan Emperoure of the Romaynes. She loued hym of ſo grete loue / that ſhe folowed hym in euery place / and in all bataylles armed lyke a knyght alway ryght nyghe hym / and fought ryght ſtrongly / wherof it happened on a tyme that this Emperoure had warre with Uaſpaſyan bycauſe of the lordeſhyp of the Empyre. And whan he ſholde go ayenſt a Cyte of Uolques and ſholde do by nyght that he ſholde entre in to the towne he founde the people a ſlepe / & he wente vpon them cruelly. But this noble lady Tryayre whiche all the nyght had folowed her huſbande and was not ferre fro hym but alway deſyrynge that he myght haue the victory of the batayle alwaye in harnays the ſwerde gyde aboute her / fyghtynge ryght fyerſely in the rowte nyghe her huſbande / nowe here / nowe there by the darkeneſſe of the nyght hauynge no drede nor fere / but that ſhe bare her ſo worſhypfully that ſhe had ỹ pryce of the batayle aboue al others

and dyde many meruayles. So it shewed wel as Bocace sayth ỹ grete loue ỹ she had to her husban de in prouynge the bande of maryage ỹ other wol de so moche reproue.

¶ Of the quene Archemyse. Ca. xvi.

Of ladyes that haue loued theyr husbā- des of grete loue & shewed it in dede I may say yet of ỹ noble lady Archemyse quene of Carye that as it is sayd befo re folowed ỹ kynge Mansole her hus- bande in many grete batayles tyll he came to ỹ de the. And she outraged w̄ so grete sorowe as moche as ony creature myght bere/ yf she shewed it well in his lyfe that she loued hym wel she dyde no lesse in the ende. For in makynge all the solempnytes ỹ was in ỹ vsage there/ as moche as myght be ma- de for a kynge with grete company of prynces & of barons made brenne the body of her housbande/ wherof she herselfe gadred the asshes quenchynge them with her teeres/ and put them in a vessell of golde. So she semed that it was no reason that ỹ asshes of hym that she had loued so moche sholde haue other sepulture than ỹ herte & the body whe- re the rote of this grete loue was/ and therfore she dranke the forsayd asshes/ by succession of tyme medled w̄ her drynke/ by lytel and lytel tyl she had

taken all/yet notwithstandynge ꝑ for the remembraunce of hym the Wolde let make suche a sepulture/Whiche sholde be alway for hym a perpetuall memory/and to make it she spared no treasoure/so she made to seke certayne Werke men that coude deuyse & make meruayllous Werkes in buyldynge/that is to knowe/Scope/Bryare/Thymothe/and Leothayre/Whiche Were Werke men of grete excellence/and the quene sayd to them ꝑ she Wolde haue a sepulture made for the kynge Mansole her lorde/ꝑ moost solempne that kynge or prynce myght haue in ꝑ Worlde. For the Wolde ꝑ by the meruayllous Werke the name of her husbande sholde endure alWaye. And they sayd that they Wolde do it ryght Well. So the quene made them to seke stones of marble ynowe/and of Jasper of dyuers colours/and all that euer they Wolde aske. The ende of the Werke Was suche/that the forsayd Werke men before the cyte of Elycarnase Whiche is the mayster Cyte of Carye lyfted vp a grete Werke of marble stone Wrought by entayle ryght nobly. And it Was made square/& in euery squarenesse it Was of.lxiiij.fote. And on hyght an.C.and.xl.fote And yet it Was more meruaylous. For al this grete buyldynge Was sette vpon.xxx.grete pyllers of marble. And eche of the.iiij. Werke men Wrought by stryfe one With another/Wherof ꝑ Werke Was so meruaylous that it gaue not onely remembraũce of hym that it Was made for/But it Was meruayle of the subtylnesse of the Werke men.

The fyrst werke man to perfourme this werke
was called Itrayne made the hyghnesse of the se-
pulture to be lyfted vp by .lx. degrees. And after ca
me the fyrste werke man named Pychys the whi-
che wrought a charyote of marble/and set it in the
hyghnesse of the buyldynge. This werke was soo
meruaylous that it was called one of the .vij. mer
uayles of the worlde. And in so moche that it was
made for the kynge Mansolee/the werke toke his
name and was called Mansolee. And for that/yt it
was the moost solempne sepulture that euer was
made for kynge or for prynce. All other sepultures
of kynges and prynces haue ben called syth man-
solees. And thus appered wel in dede and in sygne
that the true loue dured all the whyle she lyued.

Of Argyne doughter of the kynge Adrastus. Capitulo. xvij.

The grete loue proued that Argyne
had/ doughter to Adrastus kynge of
Arge to warde her housbande Poly-
myte. O what is he that dare saye y
there is but lytel loue in a woman to
warde her husbande / yf he consyder well this la-
dy. This Polymyte that was the husbande of Ar
gyne strynged with his broder Ethyocles for bycau
se of the lordeshyp of the royalme of Thebes. Whi-
che pertenued to hym by certayne couenauntes y
were made bytwene them/but as Ethyocles wol

de not in no maner wyse graunt hym the royalme
Polymyte his broder moued warre agaynst hym
to the helpe of whome kynge Adrastus came with
al his power/yet fortune tourned shewdely ayen
ste Polymyte whiche slewe his broder / & his bro-
der hym in batayle. And the hoost bode not longe
on lyue but onely the kynge Adrastus and slewe ỹ
thyrde parte of his people. But when Argyne kne
we that her husbande was deed in batayle. She
departed and all her ladyes with her out of ỹ cyte
of Argye/and forsoke her royal see. And of that that
she dyde Bacace sayethe in this manere. The noble
lady Argyne herde say that the body of Polymyte
her husbande laye vnburyed amonge the bodyes
and caraynes of the comune people that there we
re slayne. Anone she full of sorowe lefte the habyte
and the ornamentes/the noblesse and swetnesse of
her courte to dwelle in her chambres worshypful-
ly arayed/and with that by grete desyre / the bren-
nynge of loue surmounted and ouercame the feble
nesse and womanly tendrenesse. And so moche she
wente by her Journeys/tyll that she came to ỹ pla
ce where the batayle had ben/on the whiche waye
she had no fere of the bull hmentes nor of the way
tynge of her enemyes/ne was neuer wery of long
nesse of the way. And she came in to the felde / dre-
dynge not ỹ cruell bestes ne ỹ grete byrdes sewyn-
ge the deed bodyes / ne ỹ wycked spyrytes whiche
after the lykenesse of dyuers fowles flyeth aboute
deed bodyes. And whiche is a thynge more mer-

naylous as Bocace sayth/she doubted not the pre
cepte/nor the commaundement of kynge Creonce
Whiche had cõmaunded and made crye vpon the
payne of losynge of theyr heedes that none sholde
vysyte nor bury those bodyes Whose soo euer they
were. For she Was not come thyder for to obey to
that cõmaundement/but as sone as she Was ary
ued/Whiche Was aboute ỹ nyght / she lefte not for
no stynkynge ỹ came out of ỹ caraynes / but Wen=
te With a grete brennynge & a sore Wfull courage/
& vnderset the bodyes /noWe one / noWe another/
sekynge for hym ỹ she loued so moche / noWe here/
noWe there/and thus she sealed not tyll that With
the lyght of a lytell bronde of fyre that she helde in
her hande she kneWe her ryght entyerly beloued
husbande/and so she foũde that she sought. O sayd
Bocace the meruaylous loue/the brennynge desy
re/and the affeccyon of Women. For as the face of
her husbande for ỹ rustynesse of his harnoys halfe
eten/all full of stynkynge/all forbledde/full of dust
charged With foulenesse / all pale & blacke Whiche
Was as at that tyme vnable to be knoWen myght
be hydde from this Woman so brennyngly she lo=
ued hym/thus ỹ stynkynge of the body & the foule
nesse of the vysage myght not let her / but that she
kyssed hym/and embraced hym straytely bytWene
her armes. NotWithstandynge the precepte/ & cõ=
maũdement of kynge Creonce/ she spared not but
ỹ she cryed With an hyghe voyce. Alas alas I ha=
ue foũde hym ỹ I loued so moche/& then she Wepte

with grete plente of teeres. For as she knewe by
often tymes kyssynge his mouthe ꝑ there was no
lyfe in hym/and had washed hym w̄ her teeres al
stynkynge/& often tymes by grete cryes/wepyn-
ges/& waylynges called vpon hym tynably as she
sawe ꝑ the soule was departed fro ꝑ body made to
lyght vp a grete fyre so as it was the maner there
of buryenge of kynges & of grete states/to that en
tente ꝑ she wolde do ꝑ last & pyteous office/put hy
in the fyre w̄ many sorowfull cryes of whome she
gadred the all hes ryght derely in a vessel of golde
And when she had done al this/as she ꝑ wolde ad
uenture her body to the dethe for to venge her hus
bande/dyde so moche/& put to suche payne with ꝑ
helpe of other ladyes wherof there was grete quā
tyte ꝑ the walles of the cyte of Thebes were ouer-
throwen/& gate the towne/& put all to dethe.

¶ Of the noble lady Egryppyne. Ca. xviij.



Well ought to be put amonge these no
ble ladyes of grete loue to theyr houl-
bandes ꝑ noble lady Egryppyne dou
ghter of Marke Egryppyne & of Ju-
lye doughter of the Emperour Octa-
uyan lorde of all the worlde. And as this noble la-
dy was gyuen in maryage to Bermanyce the ry-
ght noble prynce / well mannered / wyse / and an
encreaser and multeplyer of the comune prohyte of

Rome. Tybere ꝑ Emperour Whiche was of euyll condycyons / toke suche enuye of the Welthe that he herde of Germanyce husbande of the sayd lady Egrypyne / and of that ꝑ euery man loued hym / that he lete make watche vpon hym & sleWe hym / of Whose dethe his good Wyfe had suche sorowe ꝑ she Wolde in lyke Wyse be slayne / and that semed ryght Wel. For she Withdrewe not to say grete vylanyes to Tybere / For the Whiche he made her to be beten & tourmented cruelly / and put her in pryson. But as she that the sorowe of her housbande myght not forgete / loued better the dethe than the lyfe / purposed neuer to ete nor drynke / but this purpose came to the tyraunt Tybere to tourment her longer / and Wolde constrayne her by tourmentes that she sholde ete / but it auayled not. So he Wolde by strengthe make to caste the mete in to ꝑ stomake. But she shewed Well to hym that he hadde puyssaunce to make folke to be slayne / but not to kepe them from dethe yf they Wolde. For thus she ended her dayes.

¶ Here xpine speketh / and ryght Wyfnes answereth gyuynge ensamples of the noble lady Julye doughter of Julyus Cesar / Wyfe of ꝑ prynce Pompee. Capitulo. xxx.

When that my lady ryght Wyfnes sayd to me these Wordes. I replyed her in suche maner. Madame truely it seme

th me to be grete honoure to the kynde of Women to here tell of so many excellent ladyes. And amonge other vertues of them ought to be ryght agreable to al people/ ꝑ so grete loue may be in ꝑ herte of a Woman in ꝑ bonde of maryage. Nowe let them clepe and holde theyr peas this Matheolus and all other Janglers that enuyously and lyengly haue spoken agaynst Women. But madame yet me thynketh ꝑ the philosophre Philostratus of Whome I haue spoken here aboue sayth that these Women hateth theyr husbandes When they be olde/ & also ꝑ they loue not these connynge men ꝑ be clerkes. For he sayth that the charges that one ought to haue in daungers of Women/ & the studyenge of bokes ben contrary togyder. ¶ Answere. O dere frende holde thy peas/ I haue anone founde ꝑ ensamples contrary to theyr sayenge/ by the Whiche we shal holde them as no sayenges true. ¶ Julye Was in her tyme the mooste noblest of the ladyes of Rome doughter of Julyus Cesar Whiche Was syth Emperoure of Rome and of Cozuylle his Wyfe comynge doWne fro Eneas of Troye. This lady Was Wyfe of Pompee ꝑ grete conqueroure ꝑ Whiche as Bocace sayth in ouercomynge the kynges/ in puttynge doWne/ in makynge agayne of other in puttynge vnder subiectyon dyuers nacyons in destroyenge theues of the see/ haunynge the fauoure of Rome of all the kynges in the Worlde/ in gettynge the lordshyppes/ not onely of ꝑ landes/ but also of ꝑ see and caues by meruayllous victoryes

in louerayne worshyp was than waren olde and sore bruled. But not for that the noble lady Julye his wyfe whiche was but yonge as yet / loued hym of soo grete loue that she ended her lyfe by a straunge aduenture. For as it happened in a day that Pompee had deuocyon to gyue prayshynge to goddes that he had goten by noble victoryes and wolde do sacrefyse after the custome of that countre. And as the beest sacryfyed was vpon the awter / & Pompe as by deuocyon helde hym by that one syde / his robe was soyled with the blode yssuynge oute of the wounde of the beest / wherfore Pompe dyde of his robe & sente it home by one of his seruauntes / & for to bryngе another clene & fresh he. So it happened by an euyll fortune that he that bare that robe mette with Julye the wyfe of Pompe that whiche when she sawe that robe of her lorde so soyled with blode / then for that she knewe wel that dyuers tymes it happened in Rome that to them that were the best / one wolde renne vpon hym for enuye & sle hym wherwith she was supprysed sodaynly by the sygne that she sawe of certayne byleuynge that it had happened soo to her husbande by some fortune / by whiche suche sodayne sorowe toke her at the herte that as she that wolde no longer lyue / she beynge grete with chylde fell flatte to the erthe / pale and styffe / & the eyen tourned in her heed / that there myght noo remedy be had soo sone to put her oute of that drede / but that she yelded vp the spyryte / whiche dethe by reason ought to be grete sorowe to the husbande. But it

was not onely preiudycyable to hym nor to ꝯ Romaynes/but it was also to all the worlde of ꝯ tyme. For yf she & her sone had lyued/ꝯ grete werre had neuer ben ꝯ was syth bytwene Julyus Cesar and Pompe/ꝯ whiche warre was preiudycyable to all the londes of the worlde.

¶ Of the noble lady Tyerce Emulyene. Ca. xx.

THe fayre and good Tyerce Emulyene wyfe of prynce Scyppon ꝯ fyrste Affrycan hated not her husbande also thoughe he were olde. This lady was of grete prudence & ryght vertuous/& as her husbande was olde/& she yet fayre & yonge/ꝯ notwithstandynge he laye with a bonde woman whiche was her seruaunt/& so often it fell ꝯ this worshypfull lady perceyued it. She not withstandynge ꝯ her herte was sorowfull vsed ꝯ vertue of her grete vnderstandynge/and not onely of ꝯ passyon of Jalousye. For she dyssymyled so wysely ꝯ her husbande ne none other herde her neuer speke of it. For she wolde not telle it to hym for that ꝯ he sholde seme ꝯ it were shame to hym ꝯ she sholde reproue so wyse & so grete a mā as he was & to make mencyon therof to ony other. For ꝯ sholde be a maner of repreue & losynge of ꝯ prayssynge so wyse a man/& ayenst ꝯ honoure of his persone/ whiche had conquered so many royalmes & Empyres. Soo she neuer lefte hym this good lady to serue hym truely/to loue hym/and worshyp hym.

And whan he was deed/ she made the mayden free and wedded her to a free man. ¶ And I Xpine answered. Then truely madame to this purpose ỳ ye saye/ I haue sene often tymes women in lyke case whiche for ony thynge ỳ they knewe / wolde not saye thoughe they knewe well that theyr husbandes had them but in lytell loue/ and yet they loued them/ and made them good chere/ & releued them/ and comforted them of whome they had chyldren before. And also I haue herde say of a lady of Bretayne that lyued but late/ & was countesse of Coemen whiche was in the floure of her youthe fayre aboue all the ladyes. And by her grete goodnesse/ and constaunce she dyde the same.

¶ Of Vanecyppe wyfe of the philosopre Socrates. Capitulo. xvij.

Vanecyppe the ryght noble lady a woman of grete connynge and bounte / so she had to husbande ỳ grete philosophre Socrates. And notwithstandynge that he was in grete age/ & that he had grete charge to serche and tourne the bokes to pourchace for his wyfe softe thynges and curyous/ the worshypful woman lefte neuer to loue hym/ but trowed that it was so grete a thynge the excellent vnderstandynge / & the grete vertue of hym/ and of his constaunce/ that she had

hym in soueraynesoue & reuerence. And whē this woman knewe ꝑ her husbande was condempned to ꝑ dethe by them of Athenes for that ꝑ he blamed them ꝑ they worshypped the ydolles/ & sayd ꝑ there was not but one god that ought to be worshypped & serued. This noble lady myght not haue pacyence of this thynge but fledde/her heere hangynge aboute her chekes / full of sorowe / weppynge/& betynge at the palays gate where her housbande was/and there she founde hym amonge the false Juges whiche hadde taken to hym a venymous drynke to shorten his lyfe / and when it came to ꝑ poynte ꝑ Socrates wolde put ꝑ cuppe to his mouthe to drynke the venyme / she wente to hym with a grete wrathe and raced the cuppe out of his hande and threwe it all togyder on the erthe/but Socrates repreued her/& counsayled her to haue pacyence/and comforted her. And when she myght not let hym in no wyse fro ꝑ dethe/she sorowed strongly and sayd. Ha what harme and what losse is it/ to make so Juste a man to dye wrongefully & synfully. And Socrates alway comforted her/& sayd to her/ꝑ it was better ꝑ he sholde dye wrongfully/ then ryghtfully/and so he passed. But the sorowe ended not in the herte of her that loued hym so moche all her lyfe.

¶ Of Pompe Paulyne/wyfe of Seneke Capitulo. xxij.

The ryght wyse phylosophre Seneke notwithstandynge ꝑ he was ryght olde/ & al his entent was in studyeng it fayled not but ꝑ he was well by-loued of his wyfe/ fayre & yonge whiche was named Pompee Paulyne. All the charge ꝑ this noble lady had was to serue hym & kepe hym in peas/ as she ꝑ ryght truly & derely loued hym/ & whē she knewe ꝑ ꝑ tyraũt emperour Nero to whō he had ben mayster had condempned hym to dye/ to be dyscoryed in a bayne fatte/ then as she ꝑ became out of herselfe sorowe/ & as she ꝑ wolde fayne dye with her husbande/ wente cryenge many vylanyes to the tyraunt Nero to the entente ꝑ he shold de stretche his cruelte vpon her also. But all that auayled her not/ so moche she sorowed the dethe of her housbande/ ꝑ she lyued not longe after. And I Epine sayd then to the lady ꝑ spake to me. Certes madame your wordes hathe remembred me/ and drawne to mynde many other women/ fayre/ and yonge/ ryght perfytely louynge theyr husbandes/ notwithstandynge ꝑ they were ryght feble & olde And in my tyme I haue sene ynowe ꝑ haue loued theyr husbandes perfytely/ & hath borne them true loue all ꝑ whyle they lyued/ & namely ꝑ noble doughter of one of ꝑ grete barons of Brytayne ꝑ was gyuen by maryage to ꝑ ryght worshypfull constable of Fraunce syr Bertram Claquyn/ the whiche notwithstandynge ꝑ he was ryght lewde of shape of his body and olde/ this noble lady beynge in the

floure of her youthe/Whiche tokehede more to the grete pryce of his vertue then to the facyon of his body loued hym of ryght grete loue/so moche ỳ all her lyfe she had plente of sorowe for his dethe. And yno we of other lyke I myght telle/whiche that I lette passe for shortuesse of tyme. Anſwere of ỳ I leue the ryght well/and yet I shall tell the of mo ladyes louynge theyr husbandes.

Of the noble Sulpyce. Ca. xxiij.

Sulpyce was wyfe of Lentylyus Cõsulyennole a man of Rome/whome she loued of so grete loue as it appered. For when he sholde be condempned by the Juges of Rome for certayne thynges of whiche he was blamed to be sente wretchedly into exyle/& there to vse his lyfe poorely. The good lady Sulpyce notwithstondynge ỳ she was in Rome of ryght grete rychesse/& myght abyde in ease & reste loued better to folowe her husbande in his pouerte & exyle/than abyde in haboũdaunce of rychesse without hym. So she renoũced all her herytage/goodes & countre/& dyde so moche ỳ she stale away fro her moder & cosynes/whiche kepte her for the same cause ỳ she sholde not go away. And in an vnknowne wede dyde so moche ỳ she wente to her housbande. Xpine sayd. Certes madame it semeth me by ỳ that ye say of some women that I haue sene in my tyme in lyke case. For of suche I haue knowne of whom the husbandes

haue become lyppers/& that it were conuenyent
they were departed fro the worlde and put in lyke
houses. But theyr good wyues euermore for that
they wolde not leue them loued better to goo wt
them for to serue them in theyr sykenesse/& to hol-
de them the true faythe & promyse in maryage thã
to byde without theyr housbandes well at ease in
theyr houses. And I trowe I knowe one that is
yonge/fayre/and good/of whome the housbande
is had in suspeccyon of suche sykenesse. But as her
frendes hath warned her/& preched to her to leue
his company/& to dwell with them/she answered
that the dayes of her lyfe she wolde not leue hym.
And yf they make it to be proued that he is ataynte of
that sayd maladye/by whiche it is cõuenyent that he for
sake the worlde that without fayle she wolde go with
hym. And for that cause her frendes haue lefte it to
make a proffe therof. Also other women I knowe
that I leue to be named for that that by aduenture I
sholde displease them whiche haue housbandes
so curled/& of so an vnordynate lyfe/that the fader &
the moder of the woman wolde that they were deed
And dothe all that they may for to withdrawe the
women to them from theyr shrewde housbandes/
but they loue better to be betẽ with many paynes
& to be in grete pouerte/and subiectyon with theyr
housbandes then for to leue them. And they saye to
theyr frendes/ye haue gyuẽ me to hym/with hym
shall I lyue and dye/and these thynges be sene all
daye/but all people consydereth it not.

Here it speketh of dyuers ladyes that respyted theyr husbandes fro the dethe. Ca. xxiiij.



Of many Women also in the same wyse as those before sayd of grete loue to theyr husbandes I wyll tell you yet. It happened after that / ỹ Jason had ben in Colchos to gete the golden fleece / that some of his knyghtes that he brought with hym whiche were of a countre of Grece / that is called Menudye lefte theyr owne countre and Cyte / and wente to dwelle in another Cyte of Grece that is called Lacedemonye / soo they were there gretely receyued and honoured asmoche for theyr auncyent noblesse as for theyr rychesse. And there they maryed the moost noblest maydens of ỹ Cyte. And so moche they waxed ryche and mounted in worshyp that they lyfted vp themselfe in so grete pryde that they wolde make a conspyracyon ayenst the soueraynes of the Cyte / and so they dyde to haue the lordeshyp. So theyr ymagynacyon was knowen / wherfore all were put in pryson / & condempned to the dethe. Of this thynge theyr wyues were in greate sorowes. And they assembled them togyder as for to make theyr sorowes. So it was counsayled amonge them yf ony way myght be founde howe they myght delyuer theyr husbandes. And in the ende this was theyr conclusyon / that in a nyght they sholde araye them in lewde gownes / & they sholde couer theyr heedes

wt mantelles as thoughe they wolde not be knowne. And in suche a wyse they wente to the pryson/ & soo moche they prayed with weppynge & gyftes to the kepers of the pryson ỹ they wolde suffre them to go se theyr husbandes. And when they were wt theyr husbãdes they gaue them theyr lewde gownes & toke those gownes ỹ they were clothed in. And syth put them out of the pryson/ and ỹ kepers trowed ỹ it were the women ỹ had tourned agayne. And when it came to the daye ỹ they sholde dye the kepers brought them to ỹ tourment. And whẽ it was sene ỹ they were women eche of them had grete meruayle of theyr wyse cauteyle. Soo they were gretely praysed / and the cytezynes had pyte of theyr doughters / so there dyed none. And so these worshypful women delyuered theyr husbandes fro the dethe.

Here Epine speketh to dame ryght wysnes ayenste them that sayth that women can not kepe noo counsayle. And the answere ỹ she maketh of Pozcya. Capitulo. xxv.

Adame I knowe certaynely nowe & also I haue perceyued that grete is ỹ loue / and the trouthe that many haue had and hath to theyr husbandes And therfore I haue grete meruayle of a languaige ỹ renneth comunely amonge these men. And also mayster Johñ de Meun affermeth

it so strongly in his romaunce of ỳ rose / and other auctours also dothe it/that What a man sayth to his Wyfe it maye not be kepte pryue/and that Women can not holde theyr peas. ¶Anſ Were. Dere frende thou oughteſt to knoWe that all Women be not Wyſe/and the ſame it is of men/ by the Whiche yf a man haue ony Wytte/he ought Well to aduyſe hym What Wytte his Wyfe hathe/and What goodneſſe or he ſaye ony thynge ỳ he Wolde haue kepte cloſe/for therof myght come foly. But When a mã knoWeth that he hath a good Wyfe/Wyſe/and dyſcrete/there is nothynge more truſty in the Worlde nor ỳ ſo moche may comforte a man. For dyſtrecyon and ſecreteneſſe are too be commended in ony perſone. And yet to ỳ purpoſe of Women louynge theyr huſbandes. There Was late a man in Rome ryght notable named Brutus Whiche Was maryed to a gentyl Woman named Porcya / this noble Porcya Was doughter of Chaton the leſſe Whiche Was neueWe to grete Chaton. Her forſayd houſbande Brutus felte that his Wyfe Was ryght Wyſe/ſecrete/and chaſte/tolde her his entente/that he and Caſſyen another noble man of Rome Were in purpoſe to ſle Julyus Ceſar at the counſayle / the Whiche thynge the Wyſe lady aduyſynge the grete euyl that myght come of it With al her puyſſaunce counſayled hym the contrary/and Warned hym of the myſchyefe that myght falle therof/and myght not ſlepe all the nyght. Then the morowe comen When that the forſayd Brutus Wente oute of his

chambre to goo to perfourme his entrepryse. The lady Whiche Wolde full fayne tourne his purpose toke a rasoure frome the barboure as thoughe she Wolde haue pared her nayles/and lete the rasoure falle/and after made as thoughe she Wolde haue taken it vp/and anone she smote herselfe in ꝑ hande/ Wherfore her Women that sawe her so Wounded cryed so pyteously and so strongely ꝑ Brutus tourned agayne. And Whan he sawe her hurte he blamed her/and sayd that it Was not her office to Werke With a rasoure but of ꝑ barboure. And she answered hym that she had not done it soo tolyly as he thought. For that that she had done Was a purpose to assaye howe she myght sle herselfe yf ꝑ entrepryse that he had made sholde tourne hym to euyll. But for all that he Wolde not leue but Wente anone/and bytWene hym & Callyen they sleWe Julyus Cesar. And anone after they Were exyled and Brutus Was slayne/notWithstandynge that he Was fled out of Rome. But Whan Porcya his good Wyfe kneWe that he Was deed/ her sorowe Was so grete that she forsoke the Joye of her lyfe. And for that ꝑ men toke aWaye from her/ her knyues and all thynges that she myght sle her With. For folkes sawe Wel What she Wolde do/she Wente to the fyre and toke brennynge coles and bronte her and dyed. And by this Waye ended this noble lady Porcya/Whiche Was the mooste straungest dethe that euer ony dyed on.

¶And yet of the same matter/ & speketh of the noble lady Curya. Ca. xxvj.

AND yet I shall tell the to that purpose ayenst them ỹ saye ỹ women can not kepe no counsayle/and alwaye contynuynge the matter of the grete loue ỹ many women haue to theyr husbandes. Curya the noble Romayne was of meruayllous fayth/constaunce/wyldome/and loue to warde Quyntus Lucrecyus her husbande. For when her sayd husbande / and other in lyke wyse sholde be condempned to the dethe for a certayne cryme ỹ was put vpon them/& it sholde come to his knowledge ỹ one sought them to be Justyfyed. It happened hym so well that they had space to flee. But for the fere that they had to be founde/ they wente to hyde them in caues of wylde beestes/ & yet they durst not abyde there. But Lucrecyus / by ỹ good counsayle of his wyfe parted neuer out of his chãbre/and when they that sought them came there/ she helde hym bytwene her armes in her bedde / & she hyd hym soo wysely that they neuer perceyued hym. And after had hym so wysely bytwene ỹ walles of her chambre/that neuer none of her meynye perceyued it ne knewe it. And she coude so well kepe his counsayle by grete cautele and wyldome / ỹ she clothed her in poore clothes/ her heere hangynge aboute her chekes/al forwepte/ betynge her hãdes togyder/wente aboute by the stretes and by ỹ

temples and asked all aboute after her husbande and serched yf ony persone knewe where her husbande was become/or to what place he was fled For my desyre is to be felawe with hym in his exyle/and in his myseryes. And by this way so wysely she coude kayne that neuer man perceyued it/ & so she saued hym. And with ỹ she comforted her housbande full of sorowe. And shortely to saye/so moche she dyde/& so moche she purchaced for hym that she delyuered hym not onely from his exyle/ but from his dethe also.

Cyet of the same purpose. Ca. xxvij.

And for that we be in purpose to telle ensamples ayenst them that say that women can not kepe noo counsayle/ truely I myght tell ỹ of ynowe of thē without nombre. But let it suffyse ỹ of one that I shall tell the yet. In the tyme ỹ Nero the tyraunt and Emperour reygned in Rome/there were certayne men that consydered that for the ryght grete mysscheues & crueltes ỹ the sayd Nero dyde/that it sholde be grete welthe & profyte to take away the lyfe fro hym. So they made conspyracyon ayenst hym/& were aduysed to sle hym. These same men repayred al to ỹ house of one woman in the whyche they trusted so moche that they spared not saye the dede of theyr conspyracyon before her. And as it happened in an euenyuge tyde that

they were aduysed to put to effecte in ꝑ mournyn=
ge theyr entrepryse they souped with the sayd wo
man/and they kepte them not wysely fro speky=
ge/by the whiche by mysaduenture/ there were so
me ꝑ herde them/whiche for to flatter and to haue
grace of the Emperoure went & tolde hym what
they herde them say/ by the whiche they were not
so soone departed from the sayd woman but that
the sergeauntes of the Emperoure came to ꝑ wo=
mans house/but bycause that they founde not the
men there ꝑ conspyred thus ꝑ dethe of ꝑ emperour
they toke the woman and ledde her before ꝑ Em=
peroure whiche enquyred gretely of this matter.
But he coude neuer doo so moche by gyuynge of
grete gyftes/nor by plomyse/ nor by force of tour=
mentes/of whiche he spared none that he myght
knowe of this woman what men they were/ ne ꝑ
she knewe ony thynge of suche matters/and thus
this woman was meruayllously proued bothe se=
crete and constaunte.

¶ Proues ayenst them that say that a man is but
lewde that byleueth the counsayle of his wyfe/ or
taketh ony hede therto. Ca. xxviij.

Adame by these reasons that I vnder
stande of you & by that ꝑ I se so moche
wyt & welthe to be in a womā/ I mer
uayle of that / that dyuers men saye/
ꝑ these men ben lewde fooles ꝑ byleue
& gyueth credence to ꝑ counsayle of theyr wyues.

Antwere. I haue sayd to the before that all wo
men be not wyse. But those ỳ haue wyues/ good/
and wyse dothe grete foly when they byleue them
not/so as thou mayste se by that that I haue sayd
to the before. For yf Brutus had byleued Porcya
his wyfe as for sleynge of Julyus Cesar he hadde
not be slayne hymselfe ne the euyll had not happe=
ned that felle. And for that that we be entred in to
this purpose. I shall tell the of dyuers to whome
it hath happened euyll in the same wyse that they
byleued not theyr wyues. And also I shall tell the
after of dyuers to whome it hathe well happened/
that they byleued theyr wyues. yf Julyus Cesar of
whome we haue spoken/had byleued ỳ ryght wy=
se & good womã/whiche by many tokens that she
had sene apperynge/that betokened ỳ dethe of her
husbande/and the horryble dreme that she had the
nyght before by the whiche she counsayled hym to
tourne his purpose that he sholde not come at the
counsayle ỳ daye/yf he had not come there/ he had
not ben slayne. Also in the same wyse Pompe that
had wedded Julye the doughter of Julyus Cesar
as I haue sayd before. And after her he wedded a=
nother noble lady named Cornelya/whiche to the
purpose abouesayd loued hym so moche ỳ for none
euyll fortune that happened hym wolde not leue
hym. And also when he was constrayned to fle by
the see after the batayle in whiche he was dyscom
fyted by Julyus Cesar/the good lady was alway
with hym/ & bare hym company in al his perylles

And Whan he aryued in the kyngdome of Egypte and that Tholomee the kynge of that countre made semblaunte by treason that he had Joye of his comynge/sente his people before hym as thoughe they sholde receyue hym With Joy/ and that Was for to sle hym/the Whiche people sayd to hym that he sholde entre in to theyr shyppes & that he sholde leue his people to that entente ỹ they myght bryng theyr vesselles to the porte more lyghtely. But whē he Wolde haue entred in to theyr shyppes his good and Wyse Wyfe Cornylle counsayled hym ỹ contrary that he sholde not go in to ony nor to put his people aWay from hym. And Whan she saWe ỹ he Wolde not byleue her / nor do by her counsayle/ she Wolde haue gone in to the shyp With hym / but he Wolde not suffre her/and made her to be holden With strengthe/then began her soroWe that neuer fayled after all ỹ dayes of her lyfe. For he Was not ferre from her/but she had alwaye her beholdynge after hym/and there she saWe the traytours murther hym Within the shyp. For the Whiche she Wolde haue droWned herselfe in the see yf she had not ben kepte With strengthe. Also as it happened mystheuously to Ector of Troye. For as ỹ nyght before ỹ he Was slayne Adromatha his Wyfe had a ryght meruaylous vysyon/ that yf Ector Wente to the batayle in the morowe ỹ he sholde dye Without fayle/by the Whiche this lady affrayed of this thynge/Whiche Was no dreme but a meruaylous prophecy/prayed hym With Joyned handes vpon

her knees before hym beryng bytwene her armes his two fayre sones ꝑ as that day he sholde not come at the batayle. But he dyspysed her wordes/ thynkynge that euermore it semed hym ꝑ it sholde be reprefe to hym/that for the counsayle and wordes of a woman he sholde leue to go to ꝑ batayle/ nother for prayer of fader nor moder to whom she hadde prayed to requyre hym / wolde he not leue. wherby it happened hym as it is sayd before. For he was slayne by Achylles/therfore it had ben better ꝑ he had byleued her. ¶ Of case infynyte I myght tell ꝑ of men to whom it happened full euyl by dyuers maners ꝑ they dysdeyned not to byleue ꝑ cousayle of theyr good & wyse wyues. But yf ony euyll come to them ꝑ dysprseth theyr counsayles/ those women ought not to be blamed.

¶ Here it speketh of them ꝑ there is good comynge of it that byleueth ꝑ counsayle of theyr wyues/ and gyueth ensample of dyuers ladyes. Ca. xxix.

Of them to whome it hathe fortuned well by the byleuynge of ꝑ counsayle of theyr wyues / I shall tell ꝑ of some and let it suffyse the for a proffe. Soo moche I myght say that the procesle sholde be without ende. And lette that auayle the whiche is sayd before of many that maye serue to the same purpose. ¶ The Emperoure Justynyan of whome it is sayd before had a baron with hym

that he helde hym as a felawe / and loued hym as hymselfe/and was called Bellyfere whiche was ryght a worthy knyght. So the Emperoure had made hym mayster & gouernoure of his cheualry & made hym to syt at his table serued as hymselfe And to say also he shewed hym many sygnes of loue that the barons had grete enuye therof. In soo moche that they sayd to the Emperour/that he entended to slee hym / and to take the Empyre vpon hym. The Emperour byleued this thynge to sone & to fynde the way couertely howe that he myght make hym to dye. Then he commaunded that he sholde go fyght ayenst a people that was called ỹ Uoendres where as no man myght haue the better for the grete strengthe that they were of/when Bellyfere vnderstode this commaundement and knewe well that the Emperour charged hym not with this thynge but yf he had be fallen out of his grace/and benyuolence. So he was so meruayllously sorowfull that he myght not be more. And wente home to his house. When his wyfe whiche was called Antonye/& was syster to ỹ Empresse/ sawe her husbande lye vpon his bedde pale & pensyfe/and the eyes full of teeres / she that had grete pyte of hym demaunded hym so moche that with grete payne he tolde her the cause of his sorowe/& when ỹ lady vnderstode it then she made sẽblaunt to be ryght Joyous and comforted hym and sayd Syr haue ye none other thynge that dyscomforteth you but this. And yt is to vnderstande that

the fayth of Jhesu cryst was as yet but ryght ne-
we. And therfore the good lady whiche was a cry
sten woman began to saye/haue ye trust in Jhesu
cryste ꝑ was crucyfyed/and ye shall haue ꝑ hygher
hande of your enemyes with ꝑ helpe of hym. And
thoughe the enuyous wolde noye you/ ye shall do
soo moche by your worthynesse that ye shall yelde
them lyers of that ꝑ they saye. Wherfore byleue me well
and dyspyse not my wordes/and lette all your ho-
pe be in god/and I promyse you that ye shall ouer
come them. And be well ware ꝑ ye shewe noo ma-
ner semblaunt to haue ony displeasaunce of this
thynge/& that no man se you sory/ but ryght Joy-
full/as he that is well contente. And ye shal assem
ble your hoost in the hastyest wyse that ye maye/ &
beware also that no man knowe at what porte ye
wyll aryue. And also loke ꝑ ye haue shyppes ynow-
we/and then parte your hoost in to two partes as
soone as ye maye secretly with one partye entryn
ge in to Auffryke/and anone renne vpon your ene
myes/and I shall haue that other partye of youre
people with me/and we shal aryue by the see at an
hauen. And I tell you that they shall abyde to gy-
ue you batayle/and we shall entre in to that other
parte in to wones & cytees/and we shall put theym
all to ꝑ dethe/and brenne and destroy all that they
fynde. Bellyfere byleued well this cousayle of his
wyfe/soo he dyde as a wyse man. For more ne for
lesse ꝑ she had sayd he ordeyned hym on his waye/
of ꝑ whiche it came so well to passe/ꝑ he ouercame

his enemyes and put them vnder subiectyon/and
toke ỹ kynge of Woendres / & so he had this noble
victory by the counsayle & wytte of his worshyp-
full wyfe/and then the Emperour loued hym bet-
ter than euer he dyde before. ¶Also kynge Aleran
der had not in despyte the wordes of ỹ quene his
wyfe that was doughter of Dayre kynge of Per
se/When the sayd Alexander felte that he was em
poysoned by his seruauntes/and of the grete sor
we that he felte he wolde go cast hymselfe in a ry-
uere to ende his lyfe the sooner. And ỹ good lady ỹ
went ayenst hym thoughe she had ryght grete so
rowe toke hym/& comforted hym/& sayd to hym ỹ
he shölde tourne agayne/ & sholde laye hym in his
bedde. And she wolde speke to his barons/& wol-
de make his ordynaunce as was perteynynge to
suche a prynce. For it sholde be a grete losynge of
his worshyp yf one myght say after that ympacy-
ence had ouercome hym.. So he byleued his wy-
fe/and by her counsayle made his ordynaunces.

¶Here it speketh of the grete welthe that is come
to the worlde and euery daye cometh ỹ the cause
of women. ¶a. xxx.

Adame I se infynyte welthes come
to ỹ worlde by women. And alwaye
these men say that there is none but
it cometh by them. ¶Answere. Fay-
re frende thou mayst se by that that

I haue sayd to the longe ago that the contrary ꝑ they saye is true. For there is no man that may so me ꝑ grete welthe ꝑ is come to the worlde by wo= men / and euery daye cometh I haue proued to the by the noble ladyes that hathe brought to ꝑ world scyences and crafftes. But yf it suffyse the not ꝑ I haue sayd to ꝑ of temporall welthes ꝑ ben come by them. I shal tell ꝑ of ꝑ spyrytualles. O howe is euery man so vnkynde that he forgeteth ꝑ by wo= men the gate of paradyse was opened to vs that is by ꝑ vyrgyne Mary / what gretter welthe may one delyre and that god is made man as I haue sayd to the before. And who may forgete the grete welthes that the moders do to the chyldren / and women to all men and to all the worlde. I praye them that they wolde not forgete ꝑ welthes that toucheth of whens they be spyrytuall. And let vs beholde in the olde lawe of Jewes yf thou wylte beholde the hystory of Moyses to whome god ga ue the lawe of ꝑ Jewes wryten. Thou shalte fyn de ꝑ by a woman ꝑ same holy prophete by whome came so many grete welthes was respyted frome dethe as I shall telle the. ¶ In the tyme that the Jewes were in ꝑ thraldome of ꝑ kynge of Egypte there sholde a man be borne of the Ebrues ꝑ shol= de defende the chyldren of Israell from the bonda ge of them. So it happened when that Moyses ꝑ noble duke was borne of his moder / whiche dur= ste not nourysshe hym was constrayned to put hy in a lytell basket & put hym in to the ryuere. So it

happened as god wolde that he sholde be saued/ ꝑ Chermyche the doughter of kynge Pharao spor-ted her vpon the ryuere that tyme ꝑ the basket flo ted vpon the water by the whiche anone she made to take it vp for to saue that she hadde goten. And when she sawe that it was a chylde/ and soo fayre that noo fayrer myght be sene she had a meruay-lous grete Joy. So she made it to be nourysshed/ and sayd that it was her chylde. And for ꝑ by myracle he wolde not souke no woman of a strau-ge la we/ she made it to souke and to be nourysshed by a woman of the Ebrues. This Moyses chosen of god when he was of age/ it was he to whome god gaue the lawe and that dreue the chyldren of Israell out of the hondes of the Egyptyens/ and passed the reede see & was duke & conduytoure of ꝑ chyldrē of Israel. And thus came so grete welthe to ꝑ Jewes by ꝑ cause of this rom̄ ꝑ saued hym.

¶ Of Judyth that noble lady. Ca. xxxj.

THe noble lady and wydowe Judyth saued the people of Israell from peryll hynge/ in the tyme that the secon de Nabugodonosor had sente Holo-phernes duke of his chyualry vpon the Jewes after that he had conquered the lande of Egypte. And as the sayd Holophernes with a grete puyssaunce hadde besyeged the Jewes in a cyte/ and also he fared soo fowle with theym that

they myght not abyde it longe/ & had taken away the cõduytes of water from them/and al theyr by tayles began to fayle them. Nowe ỹ Jewes had no hope to haue power ayenst hym / and they were as vpon the poynte to be taken of hym that manaced them gretely / Wherfore they were in grete sorowe. And then they wente to theyr prayers beschynge almyghty god that he wolde haue pyte of his people/and to defende them from theyr enemyes. God herde theyr prayers / and as he wolde saue all mankynde by a womã/ he wolde saue thē and socoure them by a woman. In that cyte was Judyth than / the wyse woman which was yet but yonge and ryght fayre/ but yet more chaste / & that was better/ she had moche pyte of the people that were in suche desolacyon and prayed god nyght and daye that he wolde socoure them. And so as god enspyred her in whome she had grete trust She apuyled her of grete herdynelle and in a nyght she commended her to god / and departed out of the cyte she and her seruaunt/and wente so moche tyll that she came to the hoost of Holopherne̅s And when they ỹ made the watche of ỹ hoost perceyued her grete beaute by the lyght of the mone/ they ledde her anone to Holopherne̅s / which receyued her with grete Joye/ for ỹ she was so fayre and made her to sytte by hym/ and prayled moche her wytte/and her beaute. And in the beholdynge of her he was gretely embraced with loue and by grete desyre he coueted her. But she that thought

otherwyse prayed god alway in her thought ỹ he
wolde her helpe to perfourme ỹ she wolde do/and
she ledde Holophernes alway forthe w̄ fayre wor
des tyll ỹ she sawe her tyme/when it was come to
the thyrde parte of ỹ nyght Holophernes had gy-
uen a souper to his barons & had well dronken &
was well chauffed with wyne & mete/and myght
abyde no lenger fro bedde/& sente for this good la
dy Judyth ỹ she sholde come before hym. And thē
he tolde her his wyll/& that tyme she sayd nothyn
ge contrary to his entente. But she sayd ỹ she wol
pray hym ỹ for ỹ more honeste he wolde make voy
de his paurlyon of all people/& that he sholde goo
fyrst to bedde/& that she wolde come to hym with
out fayle aboute mydnyght when all men slepte.
And thus he accorded. And the good lady put her
to her payers alway prayenge god ỹ he wolde gy
ue hardynes to her womanly herte & ferefull to de
lyuer his people fro ỹ felle tyraunt/ when Judyth
thought ỹ Holophernes was on slepe/ she came
stylly & her mayden with her/& herkened at ỹ dore
of ỹ paurlyon & vnderstode ỹ he slepte strongely.
Then sayd ỹ lady go we hardely/ for god is with
vs. So she entred in & without drede toke ỹ swer
de ỹ she sawe at his beddes hede & drewe hym out
naked & lyfte hym vp with all her strengthe & smo
te of ỹ heed of Holophernes/ without herynge of
ony body/& put ỹ heed in her lappe/ & as soone as
she myght she dressed her towarde ỹ cyte so moche
ỹ without ony lettynge came to the gate & cryed

come come & open/for god is with vs. And when she was entred in no man knewe the way þ was made of this aduenture. And on the morowe she hanged the heed vpon a perche aboue the walles & all the people of the cyte armed them & manfully ranne vpon theyr enemyes the whiche were yet in theyr beddes. For they toke no hede of them of the cyte. And when they came in to the Paulyon of theyr duke to make hym aryse hastely/& there they founde hym deed/& al his people began to sparcle So they slewe & toke all þ they myght fynde. And thus was þ people of god delyuered fro þ handes of Holopherne by Judyth the worshypfull lady whiche shall enermore be praysed gretely in holy scrypture.

¶ Of the worshypfull quene Hester. Ca. xxxij.

In the noble and wyse lady quene Hester god wolde also delyuer his peo-ple from þ bondage of kynge Assuere This kynge Assuere was of greate puyssaunce aboue al other kynges in those dayes. And possessed many royalmes / and he was a paynyme & helde the Jewes in seruage And as the kynge made to seke in al royalmes the moost noble maydens/the moost fayre/þ best taught for to chose one amonge them al þ myght plea se hym best to be his wyfe. And amonge all others was brought before hym / the noble/ good/ wyse/ and fayre/and loued of god / the mayden Hester þ

was an Ebrue/Whiche pleased hym mooſt aboue
all others/and ſo he wedded her/ and ſo moche he
loued her of grete loue that he wolde not denaye
her of nothynge that ſhe wolde requyre hym of.
It happened on a tyme after/that a falſe flatterer
whiche was named Naman/ and he exhorted the
kynge ayenſt the Jewes / that he dyde ſo moche ꝑ
he commaunded all aboute / where that euer the
Jewes were founde that they ſholdde be taken.
And the quene knewe nothynge of this / for yf ſhe
had knowne it / it wolde haue greued her euyll ꝑ
the people ſholde be ſo euyll entreated. Neuerthe=
les an vncle of hers named Mardocheus whiche
was as chyefe of the Jewes made her to knowe
it/& prayed her that ſhe wolde remedy it as ſoone
as ſhe myght. For the daye was ſhorte within the
whiche ꝑ the ſentence of the kynge ſholde be execu
ted. Of this the quene Heſter was ryght ſory/ ſoo
ſhe clothed & arayed her in the mooſt nobleſt wyſe
that ſhe myght/and wente with her woman as to
dyſporte her in a gardyne where ſhe knewe well ꝑ
the kynge was at the wyndowes. And when at ꝑ
tournynge towarde the chambre of the kynge as
thoughe ſhe thought not on hym. And ſhe ſawe ꝑ
kynge at the wyndowes/anone ſhe fell downe on
her knees & ſaluted hym/& the kynge to whome it
pleased her humylyte/& whiche had grete pleaſure
to beholde her grete beaute of the whiche ſhe had
ynoughe called her and ſayd to her/ ꝑ ſhe ſholde de
maſide what thynge ſhe wolde & ſhe ſholde haue it

And ỹ quene sayd to hym ỹ she wolde none other thynge but ỹ he sholde come and dyne with her in her chambre/and that he sholde bryng with hym Naman/and the kynge graunted her. And when thre dayes were past ỹ kynge came & dyned with her. And he had soo agreable chere ỹ pleased hym well. And then he beheld her countenaunce / her worshyp/her bounte/ and beaute / and wolde not leue her in peas/but that he sholde aske some maner grete gyfte. Then she fell downe at his feete & in weppynge she began to say/that she wolde pray hym that he wolde haue pyte on the people of the Jewes and that he wolde not put them to so grete myschyefe syth ỹ he had put her in so grete worshyp. For it was grete pyte to se her lygnage and them of her nacyon so vylanously to be destroyed And then the kynge all wrothe answered her and sayd. Myne owne lady what is he that durste do it. She answered/syr Naman your pronost maketh it to be done/whiche is here present. And to say it shortely/the kynge called agayne his sentence & Naman was hanged whiche had caused all ỹ to be done. And Mardocheus vncle to ỹ quene was put in his place / the Jewes fraunchysed & made moost puuyleged of ony other people & moost had in worshyppe. And soo in the same wyse that god wolde by Judyth he dyde by this noble quene Hester that his people were saued. And byleue it not ỹ these two ladyes were alone in ỹ holy scrypture by whō god wolde saue his people dyuers tymes

for there ben ynowe of others whiche I leue for shortnes of tyme as of Delboyra of whom I haue spoken aboue/whiche delyuered the people fro bondage.

¶ Of the ladyes of Sabyne. Ca. xxviij.



F ladyes of auncyent lawe of paynymes/also I may tell the of many whi che in the same wyse were cause of sauuyage of countres/cytees/& townes But I shall passe ouer excepte two ensamples ryght notable without mo/for all prouethofthem. ¶ When Remus & Romulus had foū ded the cyte of Rome/ and Romulus had peopled the cyte/and fulfylled it of knyghtes and men of armes that he had chosen and assembled after dyuers dyctoryes that he had/ Romulus wonde fayne purchace that they myght haue wyues to ỹ entente that they myght haue yssue ỹ myght posses the cyte and the lordeshyp. But he wyste not well howe he myght do ỹ he and his felawshyp myght haue wyues/ and that they were maryed/ for the kynges and the pryuces/and the people of ỹ countre desyred not gretly to haue affynyte with them for that it semed them ỹ they were fyerse people/ & dyuers/& so they wolde not gyue them theyr doughters in maryage. And therfore Romulus aduysed of a grete cautele made to crye a tourney and a Jouستes by all the countres/& that it pleased the

kynges and pryncez and lordes and all other peo
ple sholde bynge ladyes and damoyselles to se ỳ
dysporte of the straunge knyghtes. The daye of ỳ
feest was come/and grete was the assemble what
of one syde/what of that other. And thyder came
grete foyson of ladyes and of maydens to behol-
de the playe. And amonge all others the kynge of
Sabyne had brought with hym a fayre mayden/
whiche was his doughter with all the ladyes &
gentylwomen of that countre that folowed her.
Thus were the Jousbes ordeyned without the cy
te in a fayre playne besyde an hylle. And the lady-
es were al set by rowe on hye vpon ỳ hylle. There
the knyghtes enforced them one agayust another
to make dysporte. ¶ For ỳ fayre ladyes that they
sawe encreased theyr hertes in strengthe and har-
dynesse to make knyghtes. And to make the ta-
shorte when they had roune togyder ynoughe/ &
Romulus semed that it was tyme to do that they
had ordeyned. He toke a grete horne of an Yvo-
faunt & began to blowe ryght hyghe. That blow
ynge and that token they entended well/ and ano
ne lefte the playe/and all they ranne towarde the
ladyes/and Romulus toke the kynges doughter
for he was gretely supten with loue/ and all that
others in the same wyse toke eche of them one/ &
anone they set them on theyr horses and fledde to-
wardes ỳ cyte. And they shytte ỳ gates ryght well
and surely. There was a grete crye and grete sor-
we of the faders & moders that theyr doughters

were so taken awaye w̄ strengthe. But theyr wepynge auayled them not. Romulus made a grete feest & wedded his lady/& so dyde all ỹ others. Of this sprange grete warre. For as sone as ỹ kynge of Sabyne inyght/he came w̄ a grete hoost vpō ỹ Romaynes/but it was no lyght thynge to ouercome them nor to dyscombyte them/for they were ryght manly men. The warre endured bytwene thē v. yeres/& on a day when bothe hostes sholde mete togyder & this thynge was gretely sorowed of the ladyes of ỹ cyte ỹ there sholde be so grete man slaughter. And when this Romulus was yssued out of ỹ cyte with a grete hoost. The quene assembled to a parlyament al ỹ ladyes of the cyte in to a temple/& then she whiche was ryght wyse/ good & fayre/began thus to say / worshypfull ladyes of Sabyne/my ryght dere systers & felawes/ye knowe ỹ rauysshynge ỹ was done on vs by our housbādes/for ỹ whiche cause our faders & frendes hath moued warre to our husbandes & our husbandes ayenst thē. So we may not in our parte in no maner determyne this mortall warres / nor to be mayntened who ỹ euer wyn ỹ victory/but it must be grete prudyce to vs/for yf our husbādes be ouercome it ought to be to vs ỹ loue them as reason is & ỹ we haue chyldren by them/ryght grete sorowe & desolacyon/& that our lytel chyldren sholde be or phelynes/that is to say without faders. And yf it happen that our husbandes haue the victory and ỹ our faders and frendes be deed and destroyed/

certes we ought to haue grete pyte ꝑ for vs there
sholde suche myschyefe happen/and that ꝑis done
maye be none other wyse. And therfore me seemeth
it sholde be grete welthe if ꝑ ony counsayle myght
be founde by vs that peas were set in this warre.
And yf it please you to folowe me/ & do as I shall
do I trowe we shal come wel to our entente. And
all the ladyes answered to the wordes of the que-
ne and sayd that she sholde commaunde and they
wolde obey. And then the quene went with her
heere aboute her chekes/and bare foote/and all ꝑ
others dyde in the same wyse. And those that had
chyldren bare them bytwene theyr armes & ledde
them with them/and there was grete foyson of
chyldren and of women with chylde. The quene
put herselfe before in this pyteous processyon and
so they came to the felde ryght there as the batay-
le sholde be the same houre ꝑ they began to assem-
ble. And she went to put herselfe bytwene bothe
hoostes with all the company of ladyes and gen-
tylwomen so that they myght not assemble. For ꝑ
quene & al the other ladyes kneled bytwene them
cryenge with an hyghe voyce. Faders & frendes/
ryght dere lordes/entyerly byloued housbandes/
for goddes sake make peas/ or elles sle vs here/ &
let vs no longer lyue/when the housbandes sawe
theyr wyues and theyr chyldren bytwene theyr ar-
mes It is no doubte ꝑ they were gretely abasshed
and dysmayde/and the same wyse to the faders to
se theyr doughters it fylled theyr hertes ful of pyte

by Whiche they lokyd one vpon another & beheldē the pyte of the ladyes whiche prayed them so mekely/ ỹ whiche caused bothe partyes to tourne all theyr wrathe and malyce in to amourous pyte as of the sones to the fader / so moche that they were constrayned to cast of theyr harneys on bothe partyes / and to embrace eche other / and to make a fynall peas . Romulus ledde the kynge of Sabyne his fader in to the cyte & gretely worshypped hym and all the company. And thus by the wysdome & vertue of this quene and of the other ladyes were the Romaynes and Sabynes saued that they be not destroyed.

Of Uetury the noble lady of Rome. Ca. xxxiiij.

Uetury was a noble lady of Rome / moder of the ryght worshypful Romayne named Marcyan a man of vertue and counsayle / subtyll / and redy / wyse & hardy. This worshypful knyght sone of Uetury was sente by the Romaynes with a grete hoost ayenst the Coryens / of whome he had the victory / and toke the fortresse of Volques / for the whiche victory ỹ he had vpon the Coryens / he was named Coryolus. Of this thynge this mā was so gretely worshypped that he had all the gouernaunce of Rome. But as that was a thynge ryght daungerous to gouerne the people euery man after his entente

At the last ꝑ Romaynes were wrothe ayenst hym and condempned hym to be eryled / and was banyshed out of Rome. But of that he coude ryght well reuenge hym. For he wente towarde the Coryens that he had dyscomfyted before / and made them to rebelle ayenst the Romaynes / & they made hym theyr cappytayne / & with a grete puyssaūce came vpon the eyte of Rome / & dyde them moche harme where so euer they wente. The Romayns doubted this matter gretely / and for ꝑ peryll whiche they sawe themselfe in / they sente messages to them to treate for the peas. But Martyen dyde ned not to here them / and as often as they sente it auayled them not but euermore dyde them moche harme. So they sente to hym ꝑ byll hoppes / & the preestes all reuested in vestymentes praynge hym ryght humbly for ꝑ peas / but it auayled not. And then the Romayns wyst not what to do / but they sente ladyes of the eyte to the noble lady Veturye moder of Martyen to praye her that she wolde take the payne to treate for the peas vnto her sone. Then this good lady Veturye departed out of the eyte & with her the noblest ladyes of the towne / & in this procession she wente to her sone / the whiche sone as a good knyght as soone as he knewe ꝑ comynge of his moder descended from his hors & wente on fote to mete her / & receyued her ryght humbly as a sone ought to do his moder. And the as she began to praye hym for the peas he answered that it pertayned to the moder to commaunde

the soue and not to praye. And thus this noble lady ledde hym agayne to Rome. And by her were ỳ Romaynes as that tyme kepte from dystruccyon and thus she dyde alone / that all ỳ hyghe legates of Rome myght not do.

Of the quene of Fraunce Crotylde. Ca. xxxv.

Of grete Welthes that be come by women to beholde the spyrytualte as I haue sayd to ỳ before. Crotylde doughter of the kynge of Burgoyne Wyfe of the stronge Clodonne kynge of Fraunce / Was it not she by Whom ỳ faythe of Jhesu cryst Was fyrst brought and spredde to the kynges and prynces of Fraunce / Where myght there be a better thynge done than that Was ỳ she dyde for as she Was made lyght With the fayth of our lorde. And she Was a good lady and an holy. She neuer ceased to comune With her husbande & pray hym that he Wolde receyue the faythe / and be baptysed / but he Wolde not accorde to her / alway this lady ceased not to pray vnto god in Weepynge and fastynge that he Wolde enlumyne the herte of the kynge / in so moche ỳ at the last our lorde had pyte of her affliccyon / & enspyred ỳ kynge in suche manere ỳ as he Was ones gone to do a batayl ayenst ỳ kynge of Almaunce & the dyscomfyture of ỳ batayle came vpon hym. And then ỳ kynge Clodon soo as god Wolde enspyre hym lyfted vp his eyen

to warde heuen and by grete affeccyon sayd these
wordes. Almyghty god whiche that ỹ quene my
wyfe byleueth and worshyppeth let thyne infyny-
te grace shyne on me this daye to helpe me in this
batayle. And I promyse the ỹ I shall receyue thy-
ne holy faythe/ he had no soner sayd these wordes
but that the dede of the batayle tourned to hym &
had the playne victory. Then he yelded thankyn-
ges to our lorde and retourned home with grete
comforte and Joye/ and receyued baptyme with
the quene and all his barons/ and after al the peo
ple. And from that houre vnto this day our lorde
hathe stretched his grace soo plenteously on vs ỹ
the faythe fayled neuer syth in Fraunce/ and all by
the prayers of this good lady and holy quene/ ne
there was neuer kynge heretyke worshypped by
god as there hathe ben of dyuers other kynges &
Emperoures/ the whiche thynge is gretely to be
praysed in them. And therfore they be called very
crysten people. If I wolde tell the all ỹ grete wel-
thes that cometh by women the wrytynge sholde
be to grete. But yet vpon the acte that toucheth ỹ
spyrytualte/ howe many holy martyrs haue there
ben comforted/ harboured/ and refressh hed by wo-
men/ wyues/ and wydowes. If thou wylte rede
thou shalte fynde that it pleased god that all for ỹ
moost parte in theyr aduersytees & martyrdomes
were comforted by women/ not onely the marty-
res but also the apposties saynt Poule and other/
and in the same wyse Jhesu cryst was refressh hed

and comforted by women. ¶ And ỳ frenssh men
that haue in soo grete deuocyon the body of sayne
Denys a good cause why/for he brought fyrst the
faythe in to fraunce/haue not they that blessyd bo
dy/and ỳ bodyes also of his blessyd felawes sayne
Rusticke and sayne Elenthere thrughe the helpe of
a woman. For the tyraunt that made them to be
heeded ordeyned that the bodyes sholde be cast in
to the ryuer of Sayne / and they that sholde haue
done it put the bodyes in a sacke to bere it thyder.
and they were harboured with a good woman a
wedowe whiche was named Catule/the whiche
opened the sacke and toke out ỳ holy bodyes & put
in to the sacke deed hogges. And buryed these ho-
ly martyres as worshypfully as she coude in her
owne house. And set wrytynge ouer them to ỳ en-
tente that in tyme to come they sholde be knowne
And longe tyme after also by a womã there was
made fyrst a chapell in the honoure of them. That
was by my lady sayne Geuenyene tyll vnto that
tyme that the good kynge of fraunce Dangobert
founded the chyrche that is nowe there.

¶ Here it speketh ayenst them ỳ say ỳ is not good
that women sholde lerne letters. Ca. xxxvj.

After these thynges before sayd. I xp̃ine
sayd thus. Madame I se well that
many grete welthes cometh by wom̃
And yf ony cuyll haue folowed by ony

euyll Women/neuertheles it semeth me that there ben many mo Welthes come by good Women/& in the same wyse by Wyse Women / and by them that haue lerned scyences / of Whom there is mencyon made before/by the Whiche I meruayle gretely of the oppynyon of some men that saye/that they Wolde not in no wyse that theyr doughters or Wyues or kynnes Women sholde lerne scyences and that it sholde apayre theyr cõdycyõs. ¶ Answere. Thou mayst se Well by that that al the oppynyons of men be not founded vpon reason / & ỹ they haue wronge. For it ought not to be presumed that of knowynge the scyence moral and they that lerne vertue the condycyons of them ought not to be enpayred by that/but it is no doubte ỹ they nobled therby & amended/howe is it thought that he that lerneth a good lesson of doctryne sholde enpayre. ¶ This thynge is not to say ne to susteyne / I say not that it is good that a man or a woman sholde study in scyences of sorcery/or of suche as ben forbydden. For it is not for nought that the chyrche hathe put them out of the comune vsage/ but that ỹ Women apayreth With connynge it is not Well to byleue. ¶ Quintus Ortencyus Was not of the same oppynyon ỹ Was a grete rethoryeyen in Rome and a souerayne endytoure. The same man had a doughter named Hortence Whome he loued moche for ỹ subtylnesse of her Wytte/and made her to lerne letres/and to study in the forsayd scyence of rethoryke / Wherof she lerned soo moche that not onely

as Boccace sayth she resembled her fader by wytte and good remembraunce and in all faculties / but also of well pronounshynge / and of all ordre of spekynge so well that he passed her in nothynge. And to the purpose of that ỳ is sayd aboue of welthe ỳ cometh by women. The welthe ỳ cometh by this woman and by her connynge was amonge other that in ỳ tyme that Rome was gouerned by thre men / this woman Hortence toke vpon her to susteyne the causes of women and to demeane that that a man durste not take on hande / that was of certayne charges that one wolde put vpon them and on theyr araymentes in ỳ tyme of necessytes of Rome. And the eloquence of this woman was so fayre that she was herde with no lesse wyll thā her fader was / and gate her cause. ¶ In the same wyse to speke of more newe tyme without lokynge after olde hystoryes. Johñ Andry a solempne legyster of Boloyne la Grace / was not of the same opynyon that it was euyll that women were lettered / as to this fayre doughter / and good / that he loued so moche which was named Nouelle made her to lerne letters / & she had the lawes ỳ when he was occupyed in ony busynesse by ỳ whiche he myght not entende to rede ỳ lessons of his scolers he sent Nouelle his doughter in his place to rede to ỳ scolers in ỳ chayre / & to ỳ entente ỳ her beaute sholde not hurte ỳ thought of them ỳ she taughte she had a lytell curtyne before her / & by suche manere she fulfylled ỳ occupacyons of her fader whō

he loued so moche/ that for to put ỹ name of her in remembraunce made a notable letter of a boke of lawe that he called it after the name of his dough ter Nouuelle. So there be not many men that be wyse of the oppynyon aboue sayd. ¶ Thy fader ỹ was a naturall philosophre had not that oppynyō that women sholde not lerne letters/ but in so mo che that he sawe she enclyned to lernynge as thou knowest well he had grete pleasure of it. And by ỹ blame of thy moder whiche by the comune oppyny on of women thou were taryed in thy youthe to entre moze in the depnesse of scyences. But as the prouerbe sayth/ that nature gyueth maye not be taken awaye. So it may not hurte the kelynge of connynge that thou hast gadred togyder the lytel droppes of the whiche I trowe that thou wenest be not of lytell valure/ but thou holdest theym in grete treasoure and without fayle thou haste cau se. And Iespine answered. Madame that you say is as true as the Pater noster.

¶ Here Espine to ryght wysnesse and she answere th agaynst them ỹ saye there be but fewe women chaste/ and telleth of Susanne. Ca. xxxviij.

Adame to that ỹ I se that these grete welthes & all vertues may be founde in women. And whens cometh it ỹ these men saye that there be but fewe women chast. And yf it be so/ al other

vertues sholde be as nought in so moche ꝑ chastyte sholde be the moost soueraync vertue in a woman. But by ꝑ I haue herde you say it is all other wyse. ¶ Answere. By that that I haue sayd to ꝑ treuely and that thou knowest is open ynoughe ꝑ contrary. And yet I thynke to saye & alwaye shall ¶ Of howe many worshypful ladyes chaste speketh holy scrypture / whiche rather chase the dethe than to breke theyr chastyte / and clennesse of body and of thought / so as the sayte and goo Susanne the wyfe of Joachym that was a man of ꝑ lygnage of Jewes ryche and of grete auctoryte. And as vpon a tyme this good lady spoyted her alone in a gardyne / there entred to her two false olde prestes and requyred her to synne with them / and she alwaye denyed them. By whiche when they sawe ꝑ theyr prayer auayled not they manased her to accuse her to the Justyce / and to put on her that she was founde w a yonge man. And when she herde theyr manaces / for ꝑ custome was there that women founde in suche case were stoned to the dethe she sayd than enuyronned with anguyll she in euery parte. If I do not that these men requyre me I shall haue corporall dethe. And yf I do it I offende before the face of my creatoure. But not for that it is better to be innocent and suffre corporall dethe then fall by synne in to the wrathe of my lorde god And then cryed Susanne and the people that were within cause alone / and to say shortly so moche wyckednesse these false prestes made that Susanne

was condempned to the dethe. But god whiche
prouyded alwaye for his frendes opened the mou
the of ỹ prophyte Danyel whiche was a ponge chyl
de bytwene the armes of his moder ỹ whiche whē
they ledde Sulanne to the Jugement with grete
multytude of people ỹ wente weppynge after her/
cryed & sayd ỹ the innocent Sulanne was Juged
by grete wronge. So she was ledde home agayn-
ne & the false preestes better examyned were foun
de by theyr confessyon culpable. And the innocent
Sulanne was delyuered and they were Juged to
the dethe.

Of Sarra the wyfe of Abraham. Ca. xxxviij.



Of the chastyte & goodnesse of Sarra
speketh the byble aboute the .xx. cha-
pytre of Genesis. This woma was
wyfe of Abraham ỹ grete Patryarke
Woche good thynge is there sayd of
her in holy scrypture whiche that I leue to tell the
for shortnesse. But of her chastyte may one saye to
the purpose that we spake of before that there ben
fayre women ynowe that be chaste. For she was
of so souerayne beaute that in her tyme she passed
all other women/so moche that many prynces co
ueted her/but she was so true that she dysdeyned
not to here theym. Wherof amonge all the others
that coueyted her was the kynge Pharao/in soo
moche that he toke her awaye by strengthe frome

her husbande. But the grete goodnelle of her Whi
the yet palled her beaute desyred of god that she lo
ued soo tenderly that he Wolde kepe her frome all
maner of vylanyes. And almyghty god herynge
her petycyon tourmented so moche Pharao and
his people bothe of body and of herte by greuous
sykenelles and dyuers vysytacyons / that he tou-
ched her neuer / and so Was he constrayned to yel-
de her agayne.

¶ Of Rebecca. Capitulo. xxxix.

REbecca the Wyfe of Isaac the Patry
arke fader of Jacob / Was not moche
lelle to prayse than the fayre & good
Sarra. This Rebecca is meruayl-
lously prayled in holy scripture of dy
uers thynges. And it is Wryten of her in the. xxiiij.
chappytre of the fyrste boke of ỹ byble / that she Was
so good / Wyse / and honest / that she Was ensample
of chastyte vnto all Women that kneWe her. And
With that she bare her meruayllously mekely to-
Warde her housbande / and soo symply that she se-
med not that she Was a lady / and therfore ỹ good
man Isaac Worshypped her / and loued her mer-
uayllously well. ¶ But this good Woman Rebec
ca hadde of almyghty god a better gyfte than the
loue of her housbande for her grete chastyte and
goodnelle. ¶ For this noble lady that Was so mo
che in the loue and in the grace of our lorde Jhesu

she had it so gretely ȳ notwithstandynge she was
elder hawayne god gaue her two chyldren in one
wombe whiche was Jacob and Esau of whome
came the lygnages of Israell.

¶ Of the noble woman Ruth. Ca. xl.



f good ladyes and chaste I myght tel
che/of whiche holy scrypture maketh
mencyon whiche I leue for shortenes
Ruth was a noble ladyȝ a good whi-
che dessended of ȳ lygnage of Dauyd
the prophete. She was ryght chaste/ and in lyke-
wyse in her wydowhode of ryght grete loue to her
husbande as it appered. For the grete loue that she
had to hym when he was deed she forsoke her ow-
ne countre/ and nacyon/ and wente to dwelle and
vse her lyfe with the Jewes of the whiche lygua-
ge her husbande came/ and dwelled with his ow-
ne moder. And to say shortly this noble lady was
so good and chaste that there was a boke made of
her/ and of her lyfe/ in the whiche these thynges be
fore sayd be wryten.

¶ Of Penolope wyfe of Ulyres. Ca. xli.



f chaste ladyes paynymes there be
founde yu owe ryght good and wor-
shypfull in dyuers cronycles Pene-
lope the wyfe of prynce Ulyres was

ryghe a vertuous lady/& amonge other vertues þ
she had she was gretely prayled for her chastyte/&
many dyuers hystoryes maketh mencyon of her.
For this lady al the whyle þ her husbande was at
the syege before Troye þ endured.x.yeres/she go-
uerned her ryght wysely. And notwithstandynge
þ she was requyred of many kynges and prynces
for bycause þ she was so fayre / she wolde not her-
ken to them nor here them speke. And she was wy
se & prudent/& deuoute to her goddes/& of fayre &
good behauynge. And also after þ dystruccyon of
Troye she abode her sayd husbande other.x.yeres
& men supposed that he was peryssh ed in the see.
Where there were many pestylences. And when
he was come home he founde her besyeged with
a kynge þ wolde haue had her by strengthe in ma
ryage. For her grete beaute and chastyte/ her hus-
bande came in the guyse of a Pylgryme & enquy-
red of her/& when he herde good tydynges of her/
he was ryght Joyous. And he had grete Joye of
his yonge sone Thelomachus whiche he lefte w
her ryght yteell/and he founde hym then parfytely
growne. And Jephine sayd thus. Madame by þ
that J haue herde you saye / these forsayd ladyes
lefte not to be chaste thoughe they were fayre. For
many men say that of grete payne there be founde
ony fayre women chaste. ¶ And were. Those þ so
saye sayleth. For there be / hathe ben / and shall be
fayre women chaste.

Here it speketh ayenst them that saye that it is a payne for to fynde ony fayre Woman chaste.

Capitulo. xlij.



Iryamyze Was a Woman of Ebrue doughter of kynge Arystobolus/ she was of so grete beaute that not onely in that tyme men Wende that she had passed and exceded all other Women in beaute / but they Juged her that she Was rather a celestyall ymage a godly / than a mortall Woman/and ỳ fygure of her Was paynted in a table and sente to kynge Anthony of Egypte / ỳ Whiche for the grete meruayle of suche beaute sayd / & Juged that she Was doughter of Jupyter the god For he Wolde not byleue that she myght be engendred by a mortall man. This lady notWithstandynge her excellent beaute and ỳ she Wastempted and assayed to be had of dyuers grete pryncys / & kynges. Neuertheless by grete vertue & strength of courage she reỳsted all / & for ỳ she Was the more praysed & more shynynge in renoWne. And yet she Was more to prayse/in so moche that she Was Wedded ryght euyll/that is to knoWe / to Herode Anthypater kynge of Jewes Whiche Was a man of grete cruelte/and also he had made to be slayne the broder of this good lady/for the Whiche cause and many others that he dyde to her she had hym in hate. But for al that she lefte neuer to be a good Woman and chaste. And yet With this it came to

the knowledge of this lady that he had ordeyned that yf he dyed before her/that she sholde be slayne anone after to the entente that none other sholde haue the possessyon of so grete beaute after hym.

¶ Also the same purpose of Anthony Wyfe of Duse Tybere broder of the noble Emperoure Nero. Capitulo. .xliij.

For that that one sayth comunely þ it is as stronge a thynge þ a fayre woman maye kepe her amonge yonge men & courtyours desyrous of loue without takynge/as it is to be amonge the flambes of fyre without brennynge/Well she coude defende her the fayre & good Anthonye wyfe of Duse Tybere broder of Nero the Emperoure. This lady dwelled in the floure of her souerayne beaute & grene youthe wedowe of Duse Tybere her husbande Whiche his broder Nero had slayne with poyson/wherof this noble lady had so grete sorowe that she purposed neuer after to be maryed/but to lyue in chastyte/þ Whiche purpose she helde as longe as she lyued so holy þ there was neuer paynyme lady that had gretter prayse lynge of chastyte. So she dyde of this thynge soo moche more to be prayfed as Bocace sayethe that in this chastyte & contynuence she was abydynge amonge in the courte amonge þ yonge lusty people/freshe & Joly louers lyuynge courtely. There

she vsed her lyfe without spotte of ony blame / or of ony maner of lyghtnesse / the whiche thynge as the auctours sayth is worthy too be lyfted vp in praysynge / soo as of a yonge woman ryght excellent in beaute whiche was the doughter of Marke Anthonye that ledde his lyfe full synfully. But not for that the lewde ensamples that she sawe / made her neuer to falle / but that she abode alway in chastyte amonge the brennynge fyres / and it was noo lytell whyle / but that she was perseueraunt tyll that she dyed for age. Of suche that were fayre and chaste lyuynge amonge the worldely people / and also in courte amonge the yonge lusty folkes / of ensamples I myght fynde the ynowe and at this daye also / nor doubte the not but there ben many thoughe that the euyll tongues lysteth for too saye shrewdely. ¶ And of suche good and chaste ladyes ledynge theyr lyues amonge these worldely people speketh Valery of this noble and worthy lady Sulpyce / the whiche was of greate beaute / and yet she was named the mooste chaste amonge all the ladyes of Rome.

¶ Here it speketh agaynst them that sayth that women wolde be rauysshed / and gyueth ensamples of dyuers / and fyrste it speketh of the noble and worthy lady Lucresse. wyfe of Tarquyne Collatyn. Capitulo. xliiij.

Then Eurine sayd thus. Madame I
bylcue it well that ye saye / and I am
sure that there ben ynowe fayre wo-
men chaste / and that can kepe them
from the awayte of the deceyuours /
yet it greueth me of that that many men say that
women wolde be rauysshed / and that it dysplease
th them not thoughe they saye the contrary with
theyr mouthe. But it were a grete thynge to ma-
ke me to bylcue it that it were agreable to theym.
Answere. Doubte it not fayre frende / that it is
noo pleasaunce to these chaste ladyes of herte and
thought to be rauysshed / but it is to theym ryght
grete sorowe aboue all other / and that it be true
there be many of them that haue shewed it by fay-
re ensamples. As of Lucres the ryght noble wo-
man of Rome / souerayne in chastyte amonge all ỳ
ladyes of Rome wyfe of the noble Tarquyne Col
latyn / & as Tarquyne the prowde sone of the kyn
ge was taken with the loue of this lady Lucres /
and durst not tell it her / for the grete chastyte that
she was of / but dyspayred to come therto by gyf-
tes or prayer. So he thought to come to it by cau-
tele / he sayd ỳ he was well byloued with her hus-
bande by ỳ whiche he entred in to her house when
it pleased hym / by the whiche as in a tyme he wol
de go thyder when he knewe verely that her hous-
bande was not at home / and she receyued hym ry
ght worshypfully as hȳ whiche she thought was
a ryght good frende to her housbande. But Tar-

tarquyne whiche thought all other wyle dyde so moche that he entred at nyght in to her chambre/of ꝑ whiche she was gretely aferde. And to say shortely when he had spoken ynoughe by grete promyses/gyftes/and offres that he myght do his wyll with her/& sawe that all auayled not/he toke his swerde & manaced her to slee her yf she spake one woorde/but that she sholde consente to his wyll/& she answered that he sholde slee her hardely for she loued more to dye than to consente. Tarquyne ꝑ sawe that nothynge auayled hym/aduysed hym of another grete malyce/and sayd that he wolde tell it openly ꝑ he had founde her with one of her seruauntes/and to say shortely she was so gretely aferde of this thynge thynkynge ꝑ folkes wolde soone byleue suche a thynge by the woordes of hym she suffred his strengthe. But yet myght not Lucrelle bere pacyentely this grete displeasure/ wherfore when it was daye she sente to seke her husbande/and her fader and kynnesfolke whiche were ꝑ grettest of Rome/& when they were come to her she tolde them with grete weppynges and waylynges that whiche was done to her. And as her housbande and kynnesfolkes sawe her in soo grete sorowe recomforted her/she drewe a knyfe that she had vnder her gowne sayenge/thoughe it be so that I clere me of this synne/and I shewe myne innocence/neuertheleſſe I delyuer me not from tourment/nor I put me out of payne/ne frohens forthe there shal neuer woman lyue shamed

by the ensample of Lucresse. And these thynges
sayd/by grete strengthe she hyred ỳ knyfe in to her
brest and fell downe dyenge in ỳ syght of her hus-
bande and frendes. So they ranne al as they had
ben out of themselfe vpon this Tarquyne/and for
this cause all Rome was moued/and chased the
kynge out of the towne & they wolde haue slayne
his sone yf they myght haue founde hym. And ne-
uer syth there was no kynge in Rome bycause of
this grete outrage done to Lucres/& as some say
for bycause of her there was a lawe made that yf
ony man that rauysshed a woman sholde dye the
whiche lawe is conuenable and Juste.

¶ Of the same purpose of ỳ quene of Gaulegres.
Capitulo. xlv.

Uell to the purpose aboue sayd the hy-
story maketh mencyon of ỳ noble que
ne & wyfe of Dzgyagontes kynge of
Gaulegres. It happened in the tyme
when the Romayns made theyr gre-
te conquestes vpon straungers ỳ this sayd kynge
was taken by the sayd Romaynes in a batayle &
his wyfe w̄ hym/& whē they were at theyr lodgyn
ge ỳ noble quene whiche was rycht fayre/symple
& chaste pleased gretely one of ỳ constables of the
sayd hoost of Rome whiche had taken the kynge &
her. So he prayed & requyred her by grete offres/
but when he sawe that prayers auayled hym not/
he lefte of and spake no more. Then this noble la-

by had grete sorowe for the wronge that this con
stable dyde to her / and she lefte not to thynke howe
she myght be reuenged. And she taryed & dyssymy-
led tyll she sawe her tyme / and when she sawe that
the raunsome was brought for to delyuer her hus
bande and her / the lady wolde that this money shol-
de be payde to the sayd constable she beynge present
/ To whom she sayd that she wolde that he sholde
waye the golde to the entente that he sholde haue
noo wronge / and that he were not deceyued. And
when she sawe that he entended to way the golde
& that there was noone of his people aboute hym.
The lady toke a knyfe and smote hym in the thro-
te and slewe hym / and smote of his hede & with-
out ony trouble brought it to her husbande & tol-
de hym howe she had done / and howe she had re-
uenged her wronge.

¶ yet of the same / and of the ladyes of Syrambres
and other maydens. Ca. xlvj.

Also thoughe I haye gyue the enlam
ples of maryed women of whome I
myght tell the ynoughe of whom the
sorowe to be rauysshed was importa
ble / I shall tell the of wydowes and
maydens. ¶ Syssonne was a woman of Grece /
and she was taken & rauysshed with maryners &
scommers of the see / whiche were enuyes to that
countre / the whiche lady as she that was of grete

beaute was requyred by them ryght gretely. And
when she sawe that she myght not escape / but to
be rauysshed she had this trynge in so grete abho
mynacyon and displeasannce that she had leuer
to dye. And therfore she lepte in to ỹ see / and was
drowned. Also the Sycambres whiche nowe
ben called Frensshmẽ assayled on a tyme amonge
other the cyte of Rome with a grete hoost & a mul
tytude of people. And in hope that they sholde ha-
ue destroyed the cyte they brought theyr wyues wt
them and theyr chyldren. And it happened that ỹ
discomfyture tourned vpon ỹ Sycambres / whẽ
theyr wyues sawe that / they counsayled amonge
them ỹ it was better to dye in defendynge theyr
chastyte. For they knewe ỹ after ỹ vsage of warre
they sholde be rauysshed than to be deedly dysho-
noured. So they made fortresses aboute them wt
theyr charyottes and cartes & armed them ayenst
ỹ Romaynes / and they defended them as moche
as they myght and slewe many of them / but at ỹ
last they were slayne ỹ moost parte of theym. And
those that were lefte on lyue prayed with Joyned
handes that they wolde not touche them in no vy
lany / and that they myght vse the ende of theyr ly-
ues in seruynge in the temple of maydens of the
goddesse Uesta. But for that that it was not graũ
ted to them they wolde sle them rather than to be
rauysshed. Also of maydens in lyke wyse so as
of Uyrgyne the noble mayde of Rome whiche the
false Juge Claudyen trowed to haue by cautele &

by force/and when he sawe ỹ prayer auayled hym not/but she notwithstandynge her grene youthe had leuer to dye than to be rauysshed. Also there was a cyte taken in Lombardy by the enemyes whiche that slewe the lorde. The doughters of ỹ sayd lorde whiche were ryght fayre in so moche ỹ they thought they sholde be solde to be rauysshed/ they pourneyed them of a straunge remedy/for ỹ whiche they were gretely to prayse. For they toke the flesshe of chekyns rawe and put it in theyr bosomes/so it was anone corrupte by hete/wherof it happened that when they ỹ wolde rauysshe them came nyghe to them and they felte ỹ stynke anone they lefte them sayngе. O goddes howe these lombardes stynke. But that stynkynge made them to smell ryght swete.

Wroues agaynst that ỹ one speketh of ỹ inconstaunce of women. Ẽpine speketh a ryght wysnes answereth of ỹ inconstaunce and fragylyte of dyuers Emperoures. Ca. xlvij.

Madame ye tell me meruayllous constaunce/stablenesse and vertue of ỹ grete courage of women/what myght one saye more of the mooste stronge st men that euer were/yet aboue all vyces that men and also the bokes lay to be of women cryeth all of one voyce vpon them/ ỹ they

be baryable/Inconstaunte/chaungeable/lyght/& of frayle courage/bo wynge aschyldren. Are these men then so constaunnte that they may not bary and it is a grete thynge to do that so moche accuseth women of inconstaunce. Certes yf they do to moche it is ryght lewde and euyl semynge to aske of another a vertue that they can not haue themselfe. ¶ Anf were. Fayre swete loue haste not thou alwaye herde say that a fole perceyueth better the lytell mote in ỳ face of his neyghboure then he beholdeth the grete beme ỳ hangeth ouer his owne eye. So I shall shewe the grete contradycyon in that that these men saye so moche of the baryaunce of women. They accorde all generally that women by nature be ryght frayle / and yet these men desyre that women sholde be of grtter constaunce then they can be themselfe. For those that so calleth themselfe to be so stronge and of so noble condycyon/yet they maye not holde them from fallynge in to many ryght grete defautes and synnes/ and knowe well that they mysse take/and they labourre so moche to the women that yf ony of them fall in ony defaute of whiche they are the cause/and by theyr cautayles they haue drawne them therto by grete payne and laboure/yet lyth they name them soo frayle they ought in some wyse for to supporte theyr fragylyte/and not to calle a lytell faute a grete cryme/yet they lyst not to supporte them but maketh and saythe many greate gryefes of theym/ And they denaye not to calle theym stronge / and

constaunte When they endure theyr grete outrages. And thus at all purposes these men wolde haue the ryght from them. And of ỳ thou hast spokē ynoughe in thy pystle of the god of loue. But to ỳ thou demaundest me yf these men be so stronge & so constaunte that they haue cause to blame other of theyr constaunce. If thou beholde syth ỳ ages and auncyent tyme vnto this daye by the bokes & by that thou haste sene in thyne age / and at all tymes thou mayst se it before thyne eyes / not onely in symple men / nor of lowe estate / but of ỳ grettest thou mayst knowe ỳ perfeccyon of theyr constaunce / I wyll not saye absolutely that it is with them so generally as they say of women / but as it hathe ben / and is in some of theym. ¶ And for that that yf there be in the courage of men no inconstaunce but accuse the women of ỳ vyce. Take hede nowe here / and I shall gyue the ensamples of ỳ grettest prynces and mooste lyfted vp in estate / whiche is a thynge not perteynynge to ỳ same vyce more thā in others without sekynge in more aūcyent ages ¶ Where was there euer courage of women soo fraple / nor so euyll accustomed and lesse constaunt then was the Emperour Claudyen. He was soo varyable ỳ what so euer he ordeyned in one houre he dyspysed it in another / and there was neuer stablenes founde in his worde / he accorded to all counsayle. He caused his wyfe to be slayne by his cruelte / and after at nyght he asked wherfore she came not to bedde / and commaunded his seruauntes ỳ

he had made smyte of theyr heedes to come & play with hym. This Emperoure was of so caytyfe a courage that he trembled alwaye / nor he trusted no body / I can not tell the all the shrewdenesse of the condycyons of this lewde Emperoure / but ỳ he was full of fragylyte. ¶ Tybere ỳ Emperoure What was he more wrothe / all in constaunce / all varyaunce / all slyppernesse was mor en hym thã euer was founde in woman.

¶ Of Nero the cruell Emperoure. Ca. xlviij.

AND Nero that was he / syth we be entred in the dedes of Emperoures. Of this Nero the grete varyablenesse appered. For at ỳ begynnynge he was good ynoughe and dyde his payne to please all people. But after he had no refrayne of his lechery / of his rauyne / nor of his cruelte / and to exercyse it the more / often tymes he armed hym by nyght and wente with his glotons and his felawes to vnthryfty places playenge and Iappynge by the stretes / doynge all shrewdenes / & to fynde occasyon to do shrewdely / he shouldred them ỳ he mette / & yf they spake ony worde / other he wolde wounde them or sle them. He brake tauernes & dores of lewde houses / he toke women by strenge the / wherby he was almoost slayne ones of ỳ husbande of a woman that he had rauysshed. He lete make bathes for lewdenesse / and ete and dranke

all the nyght and slepte ỳ day. He ordeyned nowe one thynge nowe another/as his foly styred hym to do dyuers thynges. All lechery/al superfluytes all pryde/and al maner thoughtes of foly was in hym/he haunted al euyll/he loued noughty folkes and tourmented the good. He was consentynge to ỳ dethe of his fader & of his moder/ & when she was deed he made her to be opened to se the place where he was conceyued. And when he had sene it/he sayd that she was a fayre woman when she lyued. He slewe his wyfe Octouyene that was ryght a good woman/ and toke another ỳ he loued moche at ỳ begynnynge/ & after slewe her/ he lete sle a kynnes woman of his owne bycause she wolde not be maryed to hym/he made to sle his lytell doughter within the age of. vij. yeres bycause one bare her to playe with a dukes sones. He lete sle ỳ noble philosophre Seneke whiche was his mayster. For that that he was alwaye ashamed when he sawe hym/he enpoysoned his prouost faynynge ỳ he wolde hele hym agayne/he enpoysoned with metes and drynkes all ỳ noble auncyent prynces and barons of grete auctorite that had grete gouernaunce/he made to sle his aunte/ and toke her goodes/he made to destroye all the nobles of Rome and put them in exyle/and destroyed theyr chyldren/he made a cruell man of Egypte to be accustomed to ete mannes flesh he rawe to the entente that by hym he wolde make men to be eten quicke What shall I say one may not tell the horryble de-

des that he dyde ne gathered togyder ỳ crueltees of hym. He made fyre to be caste all aboute Rome vj. dayes and. vj. nyghtes / and by that pestylence dyed moche of the people / he behelde the fallynge of his coure / and made grete Joye / and songe / He made to sle saynt Peter and saynt Poule / and many other martyres. And in doynge these thynges when he had reygned the space of. xiiij. yeres the Romaynes ỳ had suffred to moche rebelled ayenst hym / & he fell in dyspayre and slewe hymselfe.

¶ Of the Emperoure and of others. Ca. xlix.

I grete meruayle I haue tolde ỳ as ỳ it semeth by aduenture of the cursednesse of Nero / and of his fragylytes. But I promyse the ỳ the Emperoure that succeded hym whiche was named Galba was but lytell better yf he had lyued longe / for his cruelte was out of measure. And wt his other vyces he was so varyable ỳ there was no maner of restraynynge ne he was neuer in one estate / nowe cruel & without measure / nowe to softe and without Justyce / neglygent / enuyous / and full of suspeccyon / lytell louynge his pryncers and his knyghtes / caytyfe / and fereful of courage coueytous aboue all thynge / he reygned but. vj. monethes for he was slayne to shortē his crueltes

¶But Othomy whyche that succeded hym was no better/ for that some saye that women ben cu-ryous. The Emperoure was curyous and delyca te of his body/ caytyfe of courage/ sekynge after nothynge but his ease folyly large/ a grete gloton fayntе/ lecherous/ a false traytoure/ and full of all shrewdenesse/ full of dyldayne. And ỹ ende of hym was that he slewe hymselfe after ỹ he had reygned thre monethes/ for bycause that his enemyes had the victory of hym in batayle. ¶Vyncelyen that succeded this Othomy was noo better but full of cursednesse/ I wote not what I shal tell the more and thou trowe that I lye/ rede ỹ hystoryes of Em perours/ and the processe of theyr lyues/ and thou shalte fynde that there were but fewe in nombre ỹ were of good condycyons/ ryghtfull & constaunt/ of the whyche good was the Emperour Trayane and Tytus. But I promyse the that ayenst these two good thou shalte fynde .x. euyll. ¶And in the same wyse of ỹ Popes & of people of holy chyrche/ whyche ought to be more chosen/ but thoughe ỹ at the begynnynge of cryſten faythe there were sayn tes. Syth the Emperour Constantyne gaue to ỹ chyrche grete reuenues and rychesses/ ỹ holynesse that hath ben/ rede theyr gestes and crowmacles & tell me yf they be of ỹ same perfeccyon nowe/ and nowe thou mayst se at this daye yf the worlde be in amendynge. And yf grete stablenesse haue ben and grete constaunce in the dedes and counsayles as morhe of temporall prynces/ as of spyrytuall/

it appereth ynoughe. I shall say to the more I wote not to whom men speke of inconstaunce/ nor of varaunce of women/nor howe they haue no shame to open theyr mouthe when they beholde how in the grete dedes gouerned by them/and not by ỹ women with so moche inconstaunce & varyaunce as it were ỹ dedes of chyldren/ & howe well theyr purpose and accorde abydeth ỹ they make in theyr grete counsayles. ¶ And I shal tell the all at ones vpon these thynges/there is none other inconstaũce nor varyaunce but to do agaynst that ỹ reason techeth. And a creature reasonable made after the ymage of god/and that hathe knowlege of that ỹ enclyneth more to sensualyte than to reason that is frayle/and the more ỹ the shrewdenesse is grete the ferder it is fro reason/and ought to be called ỹ greiter fragylyte. And I am certayne that rede al alonge the hystoryes of whom that euer they are wryten thoughe phylosophers & many auctours haue sayd and afferme that there is so grete fragylyte in women that thou shalte not fynde ony woman of so grete cursednesse as there hathe ben in grete quantyte of men. ¶ The worste women that thou shalte fynde in holy scrypture was Athalys & Jesobell her moder quenes of Jherusalem whiche pourslued the chyldren of Israell. Brunchent quene of fraunce/and some other. But aduyse the of the cursednesse of Judas that so mylcheuously betrayed his good mayster swete Jhesus to whō he was apostle ỹ had done hym so moche good/

and take hede of Julyan the apostata. Denys the tyraunt. So many of shrewde kynges in dyuers countrees / of false Emperoures and Popes / and other prelates without fayth / full of coueytyse / ȳ anteerystes also and thou shalte fynde also ȳ men haue cause to holde theyr peas / and that women haue cause to thanke god / and prayse hym that ha the put the treasoure of so many good soules in ȳ bodyes of women. So I shall saye noo more as nowe agaynst them by ensamples of the dedes of them that call these women so frayle. And I shall tell the of dyuers women ryght stable & constaunt of whome the hystoryes ben ryght good to here of good ensamples.

¶ Of Gryselde Marquys of Saluce a woman of grete vertue / and specyally in pacyence. Ca. I.

Ryten it is ȳ there was a Marquys of Saluce named by name Gautyer sans pere. He was fayr of body and a worshypfull man / but ryght straunge of condycyons his lordes often tymes counsayled hym & prayed hym that he wolde mary / that he myght haue yssue. But it was longe tyme or he wolde accorde to them. At the last he sayd to them that he wolde with a good wyll. If it sholde be agreable to them / that he myght take suche a woman as he wolde chose to be maryed

vnto/to the whiche thynge they accorded and ma
de theyr othe therto. This Marquys haunted of=
ten tymes the dysporte of huntynge and hawkyn
ge in the feldes / in the whiche amonge the poore
men labourers of that towne there dwelled a ry=
ght poore man impotent & olde ꝑ was called Ja=
nycle/and was a good true man al his lyfe. This
same good man had a doughter of the age of .xviij
yeres named Grysylde/whiche serued hym by gre
te dylygence and founde hym by ꝑ labour of her
spynnynge. The sayd Marquys whiche often ty=
mes passed that waye had well aduysed the good
condycyons and the honeste of this mayden whi=
was ryght fayre of body and of vysage/ whom he
had ryght gretely in his grace. It happened that
the Marquys ꝑ was accorded with his barons ꝑ
he sholde take a wyfe/sayd to theym /ꝑ they sholde
assemble at a certayne day for ꝑ weddynges / & he
ordeyned that all the ladyes sholde be there / so he
lete make grete araye. And at ꝑ daye as all men &
women were assembled before hym/ he made al ꝑ
route to take theyr horses / for to go with hym for
to fetche home his spouse. Soo they wente ryght
vnto the house of Janycle/and there they mette w̄
Grysylde with a potte of water vpon her heed whi
che came fro the welle. He demaunded of her wh
re her fader was. And this Grysylde meekely kne=
led downe and sayd vnto hym that he was at ho=
me. Go seke hym sayd he vnto her. And when the
good man was come/ ꝑ Marquys sayd to hym ꝑ

he Wolde take his doughter by maryage. And Ja
nycle answered hym that he sholde do his plea su=
re. So the ladyes entred in to the lytell house and
clothed and arayed the spouse ryght nobly so as it
perteyned to the estate of a Marquys / of Robes &
of Jewelles that he had ordeyned for her. So he
leode her home & wedded her in his palays. And
to make the tale shorte. This lady bare her so Wel
to euery creature that ꝑ nobles grete and lytell / &
all the people loued her / and so Well she coude be=
haue her Wꝫ euery persone ꝑ euery man helde them
contente / and she serued and cherysshed her lorde
so as she ought. This yere this lady had a dough=
ter Whiche Was taken in grete Joye. But When
she Was in age that she Was taken fro the pappes
The Marquys made the lady to byleue for to pro
ue her constaunce / that she displeased the lordes ꝑ
the lygnage of her sholde lordeshyp vpon them / &
and therfore he Wolde that the chylde Were slayne
To this thynge Whiche ought to be ryght harde
to euery moder. Gryselde answered that the dou=
ghter Was his owne & that he myght do his plea=
sure. So he made the chylde to be taken to a squy=
er of his ꝑ whiche in makynge semblaunt that he
came thyder to sle the chylde / and he bare it secret=
ly to Boloyne la grace to the countesse of Payngo
whiche Was syster to the Marquys to kepe and to
nourysshe it. But for al this Gryselde made neuer
semblaunt of heuynesse that trowed her doughter
to be slayne. Agayne in the yere after ꝑ lady Was

with chylde and was delyuered of a fayre sone the
fade receyued it with grete Joye. And yet agayne
the Marquys wolde assaye his wyfe as he dyde
before/and sayd to her that the chylde must nedes
be slayne to contente the lordes & his people. And
Gryselde answered that yf it suffysed not that her
chylde sholde dye/that she was redy to dye if it my
ght please hym. So he toke the chylde to ỹ squyer
in the same wyse as he dyde that other/and yet she
made neuer semblaunt of sorowe / ne sayd other
worde / but that she prayed the squyer that when
he had slayne the chylde/that he wolde bury hym/
to the entente that the tender flesshe of the chylde
were not eten with wylde beestes/ne with byrdes
Of this grete hardnesse there appered neuer chaũ
gynge chere in Gryselde. But yet it was not lon=
ge after that ỹ Marquys wolde assay her agayne
When they had ben to gyder. viij. yeres/in the whi=
che tyme the good lady had borne her so well that
it ought to haue suffysed ỹ prouynge of her vertue
When the Marquys on a daye called her in to his
chambre and sayd to her that he was in poynte to
lose his lordshyp by his knyghtes and his squyers
for her. For they had grete dysdayne to holde for
theyr lady and maystres the doughter of Janycle
So it is conuenyent yf he wolde appeale them ỹ
she wente home agayne to her fader so as she ca=
me thens/and that he sholde wedde another more
gentyll woman/& of more hygher blode. To this
thynge whiche ought to be ryght greuous & harde

to her/ãſwered gryſylde. My lorde I knewe well alway & oftymes thought ỹ betweene thy nobleſſe & magnyfycẽce & my pouerte myght be no ꝓporcy on nor I thought me not onely worthy to be your ſpouſe/nor alſo to be ỹ pooreſt of your houſe. And nowe I am redy to retourne in to the houſe of my fader/in ỹ whiche I ſhall were myne age. And as to my dowre that thou haſt ordeyned me to haue/ that I ought to haue I ſe it well. Thou knowelt well ỹ when thou tokeſt me out of my faders hou ſe thou madeſt me to be diſpoyled all naked/& clo= thed me agayne in good robes With the whiche I came with ỹ/ne neuer other thynge of myne owne brought I With me/but fayth/maner/loue/ reue= rence/and pouerte. So it is reaſon ỹ I yelde to the agayne thy mouable goodes. And ſe here thy robe of whiche I me deſpoyle/& ſo I yelde to ỹ rynge With the whiche thou dydeſt wedde me/& I yelde to the all other rynges/ Jewelles/clothynge/ and araye/by ỹ whiche I was worſhypped & enryched in thy chambre/all naked out of my faders houſe I came/& all naked I ſhall tourne agayne. Saue ỹ it me ſemeth a thynge vnconuenable ỹ this wom be in the whiche the chyldren were ỹ thou haddeſt engendred ſholde appere all naked before ỹ people For the whiche yf it pleas the & none other wyſe I praye the ỹ for the recompenſacyon of my bygyny te ỹ I brought in to thy palays the whiche I bere not agayne that it maye pleaſe the that there my= ght be lefte vnto me a ſymple ſmocke w̃ the whiche

I shall couer the Wombe of thy Wyfe / sometyme
Marquyse. And then ỳ Marquys myght not hol-
de hym no moze from wepynge foz compassyon / &
yet he ouercame his courage and ozdeyned ỳ there
was bzought to her a smocke. ¶ Then in the pze-
sence of all ỳ knyghtes & ladyes Gzysylde dyspoy-
led her / & dyde of her hosen & shoes / & put of all her
oznamentes / and nothynge remayned but onely
the smocke. Then stretched the rumoure all about
that ỳ Marquys Wolde departe from his Wyfe
& all men and Women Were come to the palays so
rowynge gretely of this thynge. And Gzysylde all
naked saue her smocke / bare heeded / and bare fote
was set vpon an hozse / and With company of loz-
des / knyghtes / and ladyes / that all men & Women
Wepte cursynge the Marquys & sozowed gretely
the goodnesse of the lady / yet Gzysylde neuer caste
teere out of her eyes & Was conuayed vnto ỳ hou-
se of her fader / the Whiche good olde man had ben
alway in doubte thynkynge ỳ his lozde sholde be
full euery daye of so pooze a maryage. Then he he
rynge the noyse Wente to mete With his doughter
and bzought to her her olde cote all to tozne Whi-
che he had kepte / so she clothed her agayne With-
out sheWynge semblaũt of ony sozowe. And thus
dWelled Gzysylde With her fader a Whyle in suche
humylyte & pouerte & in seruynge her fader as she
WasWonte / no sozowe sheWynge outWardes noz
no heuy countenaunce Was sene in her / but recom
fozted her fader of his heuynesse that he had foz to

se his doughter to fall frome so grete hyghnesse in
to so grete pouerte. ¶ And when the Marquys se
med that he had proued his true spouse ynoughe/
he sente to his syster that she sholde come to hym
ryght nobly accompanyed with lordes & ladyes/
& sholde bryng with her his two yonge chyldren
without makynge semblaunt that they were his
And he made his barons & sugectes to vnderstan
de that he wolde take a newe wyfe/ and wedde a
ryght notable lady whiche his syster had in keepyn
ge. So he made to assemble a ryght fayre compa-
ny of knyghtes and of ladyes in his palas that sa
me daye that his syster sholde aryue / And he lete
make ryght a fayre feest and a grete. So he sente
to Gryselde and sayd to her in this manere. Gry-
selde the mayden that I shall wedde shall be here
to morowe. And for that I desyre that my syster &
her company sholde be ryght nobly receyued / for
that that thou knowest my condycyon/and howe
I ought to receyue lordes and ladyes / and thou
knowest the chambres and places / and to the en-
tente that euery persone be well lodged after his
estate / and in especyall my spouse that shall be.
For I wyll that thou haue all the charge / And all
offycers shall obaye vnto the. So thynke theron
and se that all be well ordeyned. Gryselde answe-
red and sayd she wolde doo it with ryght a good
wyl. And in the morynge the company were ary
ued/grete was there the feeste. And Gryselde lefte
not for her lewde coote / but that she wente with

a glad chere to mete the mayden and neWe ſpouſe
as ſhe trowed/& makynge reuerence humbly kne-
led beſoze her ſayenge Welcome my lady and alſo
to the ſone/and to all men and Women of the com-
pany/& thus receyued them eche after theyr eſtate
ryght Joyouſly. And thoughe ſo be that ſhe Was
in the habyte of a pooze Woman it ſemed by her be
hauoure ꝑ ſhe was a Woman of ryght grete Woz-
ſhyp/and of meruayllous pzudence ſo moche that
the ſtraungers meruayled them hoWe ſuche fay-
re ſpeche/and ſuche Wozſhypfull myght be vnder
ſo pooze an habyte. Gzyſylde had made ſo Well to
be ozdeyned al thynges that there Was nothynge
amyſſe at the poynte. But With ſo good a Wyll dze
We her nyghe this mayden and the ſone/that ſhe
coude not departe from them. The Marquys had
made redy all thynges as foz to Wedde the yonge
mayden. And When it came to the houre to ſynge
the maſſe. Then came ꝑ Marquys and beſoze all
he called Gzyſylde and ſayd to her hoWe ſemeth ꝑ
Gzyſylde of my neWe ſpouſe/is ſhe not fayze and
goodly. And ſhe anſWered full goodly. Certaynly
my lozde there maye not be founde a goodlyer ne
a fayzer. But of one thynge I Wyll pzay ꝑ in good
fayth and counſayle ꝑ that is that thou make her
not ſozy/ne pzycke her not With the nedles of Whi-
che thou haſt pzoued that other. Foz this is moze
yonge and moze delycyouſly nouryſſhed/ſo parad
uenture ſhe ſhall not ſuffred as ꝑ other hathe done
Then ꝑ Marquys herynge ꝑ Wozdes of Gzyſylde

consyderynge her grete stablenesse strengthe and
constaunce had grete meruayle of her vertue/ and
pyte toke hym that he had gyuē her to suffre with
out sayenge the contrary. Soo he began to saye
thus in the presence of all the people. ¶ Gysylde
it ought ynoughe to suffyse ȳ prouynge of thy con
staunce/of thy veray fayethe/trouthe/and grete lo=
ue/hobeysaunce/& meknesse/well proued to war=
de me. And byleue it that there is noo man vnder
heuen that by so many proues hathe knowne the
loue of maryage as I haue done in the. And then
the Marquys wente nere her whiche helde do wn
ne her heed for shame for the grete praysynge that
he sayd to her. So he enbraced her straytely in his
armes and kyssed her in sayenge. Thou arte my=
ne onely spouse/other weddynges shal I neuer ha
ue. This mayde that thou thynkest that sholde be
my spouse is thy doughter & myne/and that other
is thy sone and myne. So knowe they all that be
here that that I haue donc hathe ben to proue my
true spouse/and not to condempne her. And I ha=
ue made my chyldren to be nourysshed at Boloy=
ne la grace with my syster/& not slayne them/no w
se them here. Then this lady heryng the wordes
of her lorde ȳ Marquys fell do wne flatte for Joy
And when she came to herselfe she toke ȳ chyldren
in her armes/and it was no doubte but her herte
had meruaylous' Joye. And all the people wepte
for Joye & pyte. There was she greued more than
euer she was before. So she was clothed agayne

and arayed ryght rychely. So the feest was grete & ryght Joyous where euery man had grete wor des of the prayslynge of this lady. And they lyued togyder. xx. yeres in grete Joye and peas. And the Marquys made Janycle her fader of whome he made no grete compte before to come to ỳ palays & there he helde hym in grete worshyp/ he maryed his chyldren hyghly & after hym his sone succeded by ỳ good wyll of the lordes/ & of ỳ comunes also.

¶ Of Florence of Rome. Ca. lj.

IF Gryselde Marquyse of Saluce ỳ had ynoughe of vertuous strengthe/ & constaunce I haue sayd to ỳ. Nowe I shall telle the of the noble Florence Empresse of rome whiche by meruay= lous pacyence suffred grete aduersyte/ soo as it is wryten of her in the myracles of our lady. This la dy was of souerayne beaute but she was more cha ste/ and vertuous. It happened ỳ the Emperoure her husbande ought to go to a grete warre ryght a grete waye thens. So he lefte to kepe his coun= tre/ and his wyfe/ a broder that he had the whiche tempted with the enemy after the departynge of ỳ Emperoure coueyted folyly his brothers wyfe / & to speke shortely he helde her so shorte that she shol de accorde to his wyl/ ỳ for drede ỳ after ỳ prayers he wolde vse her by force / he put her in pryson in a stronge toure & there she was tyll the comynge of

the Emperoure Whan it came that the tydynges were brought that ỳ sayd Emperoure was come agayne/he made ỳ lady to be taken out of pryson/ she not wenynge that he wolde complayne on her wrongfully & he dyde it to the entente ỳ she sholde kepe ỳ countre whyle he wolde go ayenst his broder/at the arrynge of whome he toke all the euyll of this good lady/and the worste ỳ myght be sayd by the whiche the Emperoure ỳ byleued hym sent his people and ordeyned ỳ or he sholde aryue without makynge ony mencyon of it that she sholde be slayne. For he wolde not se her ne fynde her on lyue. But the meruayllynge moche of these tydynges prayed so moche to them that were commytted to do this thynge that they sholde let her go in an habyte vnknowne. So they graunted her her desyre. Then this noble lady wente & by a straunge aduenture that happened her/she was cõmytted to kepe a chylde of a grete prynce. So it fortuned that ỳ broder of that prynce was taken with the loue of her/in soo moche that after that he had requyred her ynoughe/for despyte that she wolde not accorde to hym/he sleWe the yonge chylde by her as she slepte to ỳ entente to make her to be destroyed. All these aduersytees whiche were not lytell suffred this noble lady the Empresse ryght pacyently & by ryght stronge & constaunt courage. And when she sholde be ledde to the place where she sholde be put to ỳ dethe as she ỳ some supposed had slayne the chylde suche pyte came to the lorde

and to the lady for the fayre lyfe and the grete ver
tues ꝑ they had ſene in her that theyr hertes coude
not ſuffre her to dye / but they put her in exyle. In
the whiche place as ſhe was in grete pouerte and
was ryght pacyent & deuoute towarde god & his
ſwete moder / ſhe ſlepte on a tyme after her pray-
ers made to god in a fayre grene place / thē ſhe had
a viſyon of the bleſſyd vyrgyne Mary ꝑ ſhe ſhol-
de gader a certayne herbe ꝑ was vnder her heed /
and with that herbe ſhe ſholde gete her lyuynge /
in helynge all maner of ſykenelles. And on a tyme
after by the ſayd herbe the lady had heled ſo many
ſyke folkes / of whom ꝑ reno wne ſprange all abou
te it fortuned that the broder of ꝑ prynce that had
ſlayne the chylde aboue ſayd was ſyke of a grete
ſykenelle ryght horrybly / for whom men were ſen
te to fetche this womā to hele hym. And when ſhe
was come in to his preſence ſhe ſayd to hym that
he myght well ſe that god bete hym with his rod-
des / and that he ſholde confeſſe his ſynne openly /
& he ſholde be hole / for otherwyſe ſhe myght not
hele hym. And then he moued with grete contrycy
on confeſſed his horryble wyckednelle / & howe he
hymſelfe had ſlayne the chylde thrughe whiche ꝑ
good lady was blamed ꝑ kepte hym. The prynce
was paſſynge wrothe with this and wolde at all
tymes do Juſtyce on his broder. But the noble la-
dy prayed hym ſo moche that ſhe appeaſed hym to
hym / and then ſhe heled hym anone / and thus this
good lady yelded good for euyll after the cōmaun

dement of god. ¶ It happened in the same wyse and it taryed not longe after / but that the broder of the Emperour / by ỹ whiche Florence was exyled felle in soo horryble syckenelle of the lyppre that he was all stynkynge. And as the voyce wente in all the worlde howe there was a woman ỹ wolde hele al maner of sykenelle. Anone men were sente out to seke her by the commaundement of ỹ Emperoure without ony knowlege what she was. For he demed his wyfe to be deed longe before. And when she was come before hym she sayd to hym that it was conuenyent that he sholde confesse hym openly / for otherwyse he myght not be heled. But as he refused it longe tyme / at the laste he opened all his wyckednesse that he had done to the Empresse / for ỹ whiche he wyst well that god punysshed hym. This thynge herde of the Emperour beynge passynge wrothe of that ỹ he trowed that he had made his true spouse to dye that he loued so moche wolde haue slayne his broder. But the good lady opened herselfe to the Emperoure and made the peas bytwene hym and his broder. And thus Florence recouered by the meryte of her pacyence / her estate and felycyte / with grete Joye of the Emperoure and of all people.

¶ Of the wyfe of Barnabo the Genenoys. Capitulo. liij.

TO the purpose yet of women that be constaunte maye well be brought to remembraunce the hystory that Bocace telleth in his boke of Cent nouelles howe it happened on a tyme in Parys / as many marchauntes Lombardes and Italyens were togyder at a souper. In whiche as they spake of many thynges they tell to speke of theyr wyues / so moche that amonge others a Janeuoys that was called Barnabo began gretely to prayse his wyfe of beaute / of wytte / of chastyte aboue all thynges / & of al vertues. So there was another outragyous felawe in the company named Ambrose whiche sayd that he was a foole to prayse his wyfe so moche and specyally of chastyte and that there was none so stronge but that one sholde ouercome her by gyftes / by promyse / & fayre wordes / & so to come to his entente. Of this thynge begā a grete stryfe bytwene them t wayne & it came so ferre forthe ẏ they layde in wager the some of. v. thousande Florȳs Barnabo sayd ẏ / ẏ other sholde not lye w̄ his wyfe for al ẏ he coude do And Ambrose layde ẏ he sholde / & ẏ he wolde bryng so good a token ẏ it sholde suffyse / ẏ other marchauntes dyde as moche as they coude to seas the debate but it auayled not. Ambrose departed thēs as soone as he myght / & went e to Gene / & whē he came there he enquyred gretely of ẏ lyfe of the wyfe of Barnabo / But to saye shortely / soo moche he herde recorde of her grete goodnesse that he lost al

his hope that he sholde neuer come to his entente
Wherof he founde hymselfe gretely abasshed & re-
penteaunt of his folye. And he aduysed hym of a gre
te malyce/for it greued his herte ryght sore to lose
so. v. thousande floryns. Soo he dyde so moche ꝑ
he spake to an olde poore Woman ꝑ repayred ofte
tymes to the house of ꝑ, good Woman. And gaue
and promysed her so moche that he Was put in a
grete cofre/and Was borne in to the chambre of ꝑ
sayd good Woman to Whom ꝑ olde poore Womā
had made to vnderstande that there Was moche
good gere in ꝑ cofre/Whiche Was taken her to ke-
pe/and theues laboured to robbe her/and therfore
she prayed her that it myght abyde a lytell Whyle
in her chambre to be kepte tyll they came home ꝑ
ought it/to the whiche thynge ꝑ good Womā con-
sented With a good wyll. Ambrose whiche Was in
the cofre made suche a Wayte vpon the lady by ny
ght that he sawe her all naked / and With ꝑ wente
preuyly out of ꝑ cofre and toke a gyrdell & a purse
made With the nedle ꝑ she had Wrought by good
crafte. And after entred in to the cofre agayne soo
preuyly that the lady that slepte/and With her a ly
tel doughter that she had felte nothynge of it. And
Whan he had ben there. iiij. dayes ꝑ olde poore Wo-
man came agayne to fetche her cofre. Ambrose ꝑ
had grete Joye & Wende ꝑ he had Well employed
his entente/Wente to Parys agayne & reported to
her husbande before all the company that he had
hyne With his Wyfe at his ease. And fyrste he tolde

hym the token of the chambre and of ỹ payntynge that was in it. After he shewed hym the purse and the gyrdell that he knewe well / and sayd that she had gyuen it to hym / and tolde hym all the facyon of her body / and that he sawe her all naked / and he tolde hym also that she had a lytell spotte as it were a warte vnder the lyfte pappe. Then ỹ husbande byleued stably by the tokens the wordes of Ambrose / of whiche yf he were sory no man meruayle And then he payed hym and cõtented hym of this v. thousande florȳns . And as soone as he myght he wente to Gene. And before that he sholde aryue he sente expressely to his factoure that gouerned all his doynges there / in whome he trusted aboue all thynges the maner howe he wolde ỹ he sholde sle this woman his wyfe / the whiche ỹ commaundement sene made the good womã to mounte on horse-backe / and made her to byleue that he wolde bryng her to her husbande. And the good womã whiche byleued hym well wente with hym with grete Joye. But when they were come into a wode he tolde her that he must nedes sle her by the cõmaundement of his mayster her housbande. And to make the tale shorte this womã dyde so moche whiche was so good & so fayre & so moche she coude preche that he lete her go so that she sholde promyse hym ỹ she sholde go out of the countre. She that was thus escaped wente vnto a towne and dyde so moche to a good woman that she bought her clothynge for a man / so she cutte of her heere &

she arayed her in the lykenesse of a yonge mā. And she dyde so moche that she put herselfe with a ryche man of Cateloyne named Syguyr Ferant ꝑ was come downe from his shyp to refresshe hym so she serued hym so well that he helde hym contente meruayllously. For he founde neuer so good a seruaunt/& this same woman called herselfe Sagurat Daffynoly. This Saguyr Ferant ꝑ went agayne in to the shyp & Sagurat daffynoly with hym went so moche by see tyll he came in to Alexandre/and there he bought faucons ryght fayre & good/horses also. And after that he went to warde the Sowdan of Babylone with whom he had good frendeshyp / and when he had byden there a whyle and the Sowdan aduysed well this Sagurat Daffynoly the whiche serued so dylygently his mayster/and the whiche semed to hym so fayre and gracyous that he pleased hym merueylously so moche that he prayed this Saguyr Ferant ꝑ he wolde gyue hym to hym/and he wolde make hym a grete mayster/and he graunted hym ayenst his wyl. And to saye shortely soo well this Sagurat Daffynoly serued the Sowdan that he trusted no man so moche as he dyde hym / and was so grete mayster aboute hym that he gouerned all. It happened that in a towne of the Sowdans sholde be a grete fayre where marchauntes came of all partyes/the Sowdan ordeyned Sagurat ꝑ he sholde go in to that towne to kepe the fayre / & to take hede of his ryght. And as it happened as god wol

de ỹ to that fayre was come with other Italyens that brought many Jewelles this false Ambrose aboue sayd/whiche was gretely enryched with ỹ goodes of Barnabo. Sagurat that was lyeutenaunt of the towne of the Sowdans was gretely worshypped of all people / & for he was a grete lorde and a grete mayster the marchauntes brought to hym euery day Jewelles to selle. So amonge others there came to hym that same Ambrose/ & as he had opened a lyteil cofre full of Jewelles before Sagurat to the entente ỹ he sholde se them And in this cofre was ỹ purse & the gyrdell before sayd/by the whiche as soone as Sagurat sawe it he knewe it well and toke it in his hande & beheelde it strongely meruayllynge gretely howe they myght come thyder. And Ambrose that but lyteil thought of ỹ aduenture began to laughe ryght faste/and Sagurat ỹ sawe hym laughe sayd to hym frende I suppose that thou laugheste of that / that I muse to beholde this womans thynge/and forsothe it is ryght fayre. And Ambrose answered hy My lorde it is at your commaundement. But I laughe for that that I bethynke me of the manere howe I had it. So god gyue me Joye sayd Sagurant I praye the tell me howe thou haddest it. By my faythe sayd Ambrose I shall tell you howe I gate it/ I had it of a fayre gentyl woman ỹ gaue it me with whome I laye all a hole nyght. And moreouer beside that I gate fyue thousande florens of good golde for a wager that I dyde make

With the folysshe husbande of her that is named Barnabo Whiche durst so lewdely laye it With me that I sholde not lye With his Wyfe / and nowe ỹ vnhappy man hath slayne her also. But he hathe better deserued to be punysshed than she. For a mã may Well knowe that euery woman is fraple and lyght to ouercome. Soo there is no man ỹ ought to haue affyaunce in a woman. Then knewe Sagurat the cause of the Wrathe of her housbande ỹ she knewe neuer before. But as a ryght prudent and stable Wysely she dyssymyled vnto the tyme ỹ it come to the poynte. So she made semblaunt to haue ryght grete solace of this thynge / & she sayd to hym that he Was ryght a good felawe / and ỹ he Wolde haue hym ryght specyally in frendeshyp / & that he Wolde that he sholde abyde and bye marchaundyse for them bothe / and that he Wolde take hym ynoughe Wherof in his handes. Of that Ambrose hadde grete Joye. And forthWith Sagurat made to delyuer hym an house. And for to deceyue hym the better she toke hym money in his handes And shewed hym so grete sygne of loue ỹ he Was alWaye With hym. And she made hym to tell that Jape before the Sowdan to make hym to laughe And to saye shortely howe the thynge Was determyned. So moche Sagurat dyde and pourchased that she dyde so moche to the Jeneuoys that Were in that countre after that that she knewe the estate of Barnabo ỹ Was fallen in pouerte. What for the grete fynaunce that he had payed / and for

the grete sorowe that he toke therfore that Barna
bo sholde come ouer in to that countre by the com
maundement of the Sowdan/and to make ẏ tale
shorte/When he was come in to that countre he ca
me before ẏ Sowdan. And anone Sagurat ma=
de seke after Ambrose.But or he came he had wel
enfourmed the Sowdan howe Ambrose lyed in
makynge his auaunte ẏ he made of this woman.
And she prayed hym also that in case that the trou
the were come to knowlege ẏ he wolde punysh he
Justely the sayd Ambrose/the whiche thynge whē
Ambrose & Barnabo were come before the Sow=
dan/Sagurat began to saye in this maner. Am=
brose it pleaseth to our lorde that is here that thou
tell the Jape all alonge howe thou dydest gete of
Barnabo that here is.v.thousande florȳns wher
of thou haste tolde hym by what maner thou dyde
lye with his wyfe.And then Ambrose chaunged co
loure as he to whom the trouthe myght vnethes
suffre to couer soo an vntrue fraude / for it was to
hym a sodayne thynge of the whiche he toke no he
de. Then he toke to hym a lytell maner and answe
red. My lorde it is no force thoughe I tell it not.
Barnabo knoweth well ynoughe. I haue shame
of his shame.And then Barnabo full of sorowe &
of shame prayed ẏ he myght neuer here of it more/
and that he wolde lette hym leue. But Sagurat
answered as in laughynge that he sholde not go/
and that it was conuenyent that he lete hym tell
it. Then Ambrose whiche sawe that he was con=

strayned began to say all with a tremblynge voy-
ce that he had made Barnabo to vnderstande and
all as he had tolde them. And when he had ended
his reason Sagurat asked of Barnabo yf it were
true that Ambrose had sayd/and he answered and
sayd ye without fayle. And howe sayd Sagurat
be ye well certayne that this man here laye with
your wyfe/ for that that he tolde to you certayne
tokens/be you suche a beest that you can not kno-
we that by wayes ynowe fraudelently he myght
knowe ỹ facyon of her body without lyenge with
her/and ye haue for this cause made your wyfe to
dye/ye are worthy to dye yourselfe for ye haue no
suffycyent proffe. Then Barnabo had grete drede
And then Sagurat that wolde no longer be styll
and that her semed tyme to speke sayd to Ambrose
False traytoure saye the trouthe without makyn-
ge the to be tourmented. And ỹ woman of whom
ỹ auaunteste the is not yet deed/but she is not ferre
hens to say ỹ contrary to thy false lesynges. For ỹ
touched her neuer. There was a grete assemble/
What of lordes of the Sowdans as of grete foy-
son of Lombardes whiche meruayllously herke-
ned this thynge. And to saye it shortely this Am-
brose was so ledde ỹ he confessed before the Sow
dan and all the people all the fraude/and howe he
had wrought by coueytyse to gete those .v. thou-
sande florynes. when Barnabo herde this almost
he was out of hymselfe/ for ỹ he wyste none other
but that his wyfe was slayne. But the good wo-

man came to hym and sayd / What Woldest thou gyue hym that Wolde yelde the thy Wyfe agayne alyue hole and chaste Barnabo answered & sayd that he Wolde gyue all that euer he coude make in the Worlde. And then she sayd vnto hym. Barnabo broder and frende / howe is that thou knowest not her. And as he was abasshed that he Wyst not what he dyde she vnbotened her brest and sayd to hym I am thy dere kelawe ỹ thou haste condempned to the dethe Without cause. And then they embraced eche other in meruayllous grete Joy. And the Sowdan and all the people Was gretely admeruayled of this thynge / and ryght gretely prayse the grete vertue of this Woman / and they gaue her grete gyftes. And all the goodes that Was perteynynge to Ambrose Was gyuen to her / and he Was put vnto the dethe ryght myscheuously / And ryght so Barnabo and the good Woman his Wyfe tourned home agayne in to theyr countree / and there they lyued togyder longe tyme after in prosperyte and Joye.

Here it sheweth howe after that / that Ryght Wysnesse had tolde of these constaunce / my lady Xpine asked her yf it be true that dyuers men saye that there ben but fewe women true in theyr amourouse lyfe / and therto answered ryght Wysnes. Capitulo. liij.

When my lady ryght Wyseneſſe had tolde me all theſe thynges and ynoughe of others whiche I leue for ſhortneſſe So as of Loonce that was a Womā of Grece/the whiche wolde neuer for tourmentes that ony man wolde do to her accuſe two men with ỹ whiche ſhe was aquaynted/but cutte of her tonge with her tethe before the Juge to put hym out of hope that ſhe ſholde tell hym by ſtrengthe of tourmentes. And ynowe of other ladyes & gentyl Women whiche were of conſtaunte courage that they had leuer to drynke poyſon and dye/than to bowe ayenſt ryght and trouthe. And then I ſayd to her / Madame ye haue ſhewed me ynoughe grete conſtaunce in the courage of Women and all other vertues/that truely there maye no more be ſayd of no man. Soo I meruayle me gretely howe ſo many Worſhypfull ladyes that haue ben ſo Wyſe & ſo Well lettred/& that haue goten the fayre ſtyle of endytynge & to make fayre bokes hath ſuffred ſo longe without ſayenge ỹ contrary ſo many errours to be Wytneſſed ayenſt them by dyuers men When that they knewe Well ỹ it Was of grete Wronge. ¶ Anſwere/my dere frende this queſtyon is lyght ynoughe to aſſoyle / thou mayſt ſe by that that is ſayd before/that ỹ grete vertues of theſe ladyes of Whome I haue tolde ỹ here abouе in dyuers Werkes dyfferenced one frome another ententyfely occuppyed and not all in one ſelfe thynge. This Werke Was reſerued to the to make

and not to them/an to people of good vnderstan-
dynge/ȳ women were prayed ynoughe without
other wrytynge. And as to the longnesse of tyme
passed without gayne saynge all thynges cometh
well to poynte / & ynoughe to ȳ beholdynge of the
longe worlde/how longe suffreth god heresyes to
be in the worlde ayenst the holy lawe / whiche yet
endureth ȳ he hathe not destroyed them. ¶ So it is
of many other thynges ȳ ben suffred longe with-
out gayne sayenge & syth they be reproued at ȳ last
¶ Then Jephine sayd to her. Madame ye say pas
synge well. But I yelde me certayne/ȳ many noy-
ses groweth amonge the euyll sayers of this pre-
sent werke/whiche wyll saye ȳ yf it be true ȳ some
women haue ben/& ben good/yet they be not so al
¶ Answere. What meruayle thoughe they be not
all noted/that of the company of Jhesu cryst there
were but .xij. yet was one ryght euyll/& these men
durst saye ȳ all women sholde be good/ what shol
de they be than I suppose when all men be parfy-
te that the women shall folowe them. ¶ Jephine
answered. Madame nowe let vs leue thyse questy-
ons/but a lytel yllwynge out of termes wherof we
haue spoken tyll nowe/ryght gladly I wolde ma
ke you some demaundes to ȳ same purpose yf ȳ I
knewe ȳ it sholde not noy you/for that ȳ the mater
thoughe it be founded vpon the lawe of kynde / it
cometh not all by the attemperynge of reason.
And she answered vnto me/dere frende/ say what
thou wylte. For the dyscyple ȳ asketh of ȳ mayster

ought not to be reproued thoughe he aske þ he de-
syreth to knowe. Madame there renneth in þ world
de a naturall lawe of men to women/and women
to men/not the lawe made by the stablynge of peo
ple/but by carnal enclynacyon by the whiche they
loue ethe other of ryght grete and stronge loue by
one pleasaunt tyme/& so they knowe not to what
cause ne wherfore suche loue one of another is tyr
ed in them. And in this loue þis comune ynoughe
& it is called þ amourous lyfe/þ men say comune-
ly þ women thoughe they promyse/there be but fe
we abydynge in one place/& of lytell loue. Ryght
subtyll & kaynte/& all þ cometh of the lyghtnesse of
theyr courage. And amonge all other auctours þ
accuseth them of þ Ouyde in his boke of þ crafte of
loue gyueth them ryght grete charge/& this Ouy
de sayth & others in þ same wyse when they haue
blamed ynoughe þ women vpon þ thynge þ they
put in theyr bokes as well of þ deceyuable condy-
cyons of them as of theyr wyckednesse þ they doo
it for þ comune welthe to þ entente to aduyse þ me
of theyr cauteyles þ better to eschewe them/so as
of þ serpent whiche is hydde vnder an herbe. So
please it youre myne owne lady to teche me the trou
th of this thynge. ¶ Answere. My dere frende as
to that þ they say þ women be deceyuable I wote
not what I shall say to the more. For thyselfe hath
treated sufficyentely ynoughe of this matter/as
well ayenst this Ouyde as ayenst others in thyne
epystle of þ god of loue. And in the epystles vpon

the Romaunce of the rose. But vpon the poynte ꝑ
thou hast touched to me / ꝑ they saye ꝑ they doo ytt
for the comune welthe. I shall shewe the ꝑ it was
nothynge for ꝑ cause / & se here the reason. The co-
mune profyte in a Cyte / or a countre / or in comu-
nalte of people is none other thynge but one pro-
fyte / & the generall welthe is of ꝑ whiche eche one
hath his parte. But the thynge ꝑ sholde be done in
profyte some and not to some / sholde be called the
pryuate welthe or propre / & not ꝑ comune. And yet
ꝑ shall do the lesse good ꝑ is taken away from one
and gyuen to another. And this thynge ought to
be called not pryuate welthe or propre / but rygh
grete extorcyon made to another in fauoure of the
partye. So thou mayst se & perceyue clercly ꝑ they
do it fauourably & in preiudyce of one parte to his
greyefe to sustayne ꝑ other. For they spake not to ꝑ
women in aduysynge them ꝑ they kepe them from
the awaytes of men. And yet it is a thynge rygh
certayne often tymes ꝑ they deceyue women by
theyr cauteylous & false semblaunt. And it is noo
doubte ꝑ the women be as well in the nombre of
ꝑ creatures erthely as be the men. Then I conclu
de ꝑ they sholde do for ꝑ comune welthe ꝑ is to vn
derstande of .ij. partes they sholde haue spoken as
well to ꝑ women ꝑ they sholde beware of the men
as they haue done to the men to beware of ꝑ wo-
men. But for to leue to goo to questyon and in fo-
lowynge ꝑ other / ꝑ is to vnderstande ꝑ women be
not of so lytell loue there as theyr hartes is sette &

that they be moze stabler thā they say/it shall suffy se to proue it by ensample of them ꝑ haue perceyuered vnto the dethe. And fyrst I shal tell the of ꝑ noble Dydo quene of Cartage of whome it is spoken here aboue of her grete valoure as thyselfe hs the touched other tymes.

Here it speketh of Dydo quene of Cartage to ꝑ purpose ꝑ loue is stable in a woman. Ca. liiij.

SO as it is sayd aboue. Dydo quene of Cartage beynge in her eyte in Joy and peas reygnynge glozyously come by foztune Eneas fledde frome Troye after the destructyon of ꝑ Duke & capytayne of many Troyans cast by dyuers tempestes / theyr shyppes broken / theyr vytayles sayled / & grete losse of people. Desyrous of rest, wery of rouynge by ꝑ see / busy to gete lodgynge / aryued at ꝑ porte of Cartage / & asfoz doubte of mystakynge he wolde not be so hardy to take lōde wout lycence of ꝑ of the quene / but sente to her to knowe whyder it pleased her oz no. But ꝑ noble lady full of wozshyp and of worthynes whiche knewe well that the Troyans were of moze reputacyon foz ꝑ tyme / then was ony nacyon of the worlde. And ꝑ this Duke Eneas was of the noble blode royall of Troye. She gaue hym not onely lycence that he sholde take the lande / But she herselfe with a noble company of lordes / and ladyes / and gentyl women came agaynst hym vnto the see syde / and

receyued hym & all his company with grete wor-
shyp/she ledde hym in to her cyte and gretely wor-
shypped hym/feested hym/& eased hym/ Why shol-
de I make the tale longe. So longe Eneas was
there at soiourne/ease/ and reste/ that he thought
but lytell of all the tourmentes that he had before
And so moche was theyr hauntynge/ ỹ loue whi-
che subtylly can sette harte on fyre made that one
to loue that other. But after that that experyence
shewed she loued moche better Eneas than he dy
de her. For notwithstandynge that he had gyuen
to her his faythe that he sholde neuer take other
woman/but that he sholde be hers euermore/ he
departed after that/that she had refresshed hym w̃
good and ease/his shyppes garnysshed full of trea
soure and goodes/as she that had not spared her
goodes there as the herte was holly sette wente
away without takynge leue by nyght ryght tray
tourously without knowynge of her/and thus he
payed his hostesse. The whiche departynge was
to her so grete sorowe of hym that she loued so mo
che that she wolde forsake all Joye & her lyfe also.
And in dede after that she had wepte and wayled
ynoughe she cast herselfe in a grete fyre that she le
te make/and so she brente herselfe. And others say
that she slewe herselfe with the swerde of Eneas.
And thus pyteously ended ỹ noble quene Dydo ỹ
whiche had ben so gretly worshypped ỹ she passed
in renowne all other women in her tyme.

¶ Of Medea the true Louer. Ca. lv.

Medea doughter of the kynge of Col-
cos whiche had so moche vnderstan
dynge loued of to grete loue and sta-
ble Jason. This Jason was a kny-
ght of Grece ryght manly in armes.
He herde tell that in ỹ Ile of Colcos whiche was
in the countre of whiche the fader of Medea was
kynge/there was a shepe that semed as impossy-
ble to conquere. And yet it was prophecyed that
by a knyght it sholde be conquered. Jason whiche
vnderstode this thynge/as ryght desyrous to en-
creas his renowme from good to better/departed
from Grece with a grete company to the entente
to proue hym in this conquest. And as he wasary
ued in the forsayd countre of Colcos / the kynge
of the londe sayd to hym that it was impossyble ỹ
by the prowesse of armes of man the golden fleece
myght be goten. For it was a thynge made by en
chauntement/and ỹ as many knyghtes as assayed
it were perysshed. So he wolde not that he sholde
lese his lyfe in suche manere. And Jason sayd shor
tely that syth he had taken the enterpryse in hande
he wolde not leue to dye therfore. Medea the dou
ghter of ỹ kynge whiche sawe Jason of suche beau
te & of so grete renowme/& of the lygnage of a kyn
ge semed that he were a good maryage for her / &
that he myght ỹ better employe his loue to her she
thought to kepe hym from the dethe. For grete py
te toke her ỹ suche a knyght sholde perysshe so. So
she spake to hym longe & at layseure/& to say shor-

tely she toke hym charmes & enchauntementes as she ꝑ coude all/ & taught hym all ꝑ maner howe & by what waye he sholde conquere ꝑ golden fleece so ꝑ Jason sholde promyse her to take her to wyfe without hauynge other/ & to loue her truely. But of this promyse lyed Jason. For after that that he was come to his entente he lefte her for another/ wherof as sone as he had lefte her she fell in suche dyspayre ꝑ there was neuer after Joy in her herte

¶ Of Tysbe the mayden. Ca' lvj.

Ouyde telleth in his booke of Methamorphoseos that in the cyte of Babylone were .ij. noble & ryche Cytezynes ryght nyghe neyghboures ꝑ ꝑ walles of theyr houses ꝑ they dwelled in Joyned togyder. These .ij. men had .ij. chyldren fayre aboue all others/ ꝑ one a sone ꝑ was named Pyramys/ and ꝑ other a doughter whiche was named Tysbe. These .ij. chyldren whiche yet were without malyce/ as of ꝑ age of .vij. yeres loued so parfytely togyder ꝑ they myght not abyde one frome another. And it was theyr guyse alwaye ꝑ euery day to ryse in the mornynge togyder to take theyr refeccyon of theyr faders for to go to play w̄ other chyldren of theyr age to ꝑ entente ꝑ they myght be alway togyder/ & at al theyr playes one myght se them togyder/ & thus endure tyll they were wax̄ grete/ & as they grewe in age so encreased ꝑ flambes of theyr loue/ so moche ꝑ by theyr hauntynge they were perceyued/ & so some had suspeccyon by

the Whiche it was reported to the moder of Tysbe
The Whiche toke suche Wrathe of this thynge ꝑ
she shytte her faste in her chambres/ and sayd that
she wolde kepe her well ynoughe fro the hauntyn
ge of Pyramys. Of this pyson were ryght sorow
full these two louers that theyr Weppynges & com
playntes were ryght pyteous. And so was this so
rowe to them ryght harde for that none of theym
myght se other. This dystresse endured passynge
longe /the Whiche made not lesse theyr loue/ne ma
de them nothynge ꝑ slower for so moche as they
sawe not eche other but alway encreased the hete
of theyr age / so moche that they were come to the
age of. xv. yeres. It happened on a daye so as for-
tune Wolde that Thysbe that thought alwaye in
her loue all Weppynge in her chambre beholdynge
the Walle that was bytwene ꝑ. ij. houses in sayen
ge pyteously. O thou Walle of harde stone Whiche
makest the departynge bytwene my loue and me/
yf there were ony pyte in the thou woldest cleue in
sondre to the entente that I myght se hym that I
haue desyred so moche. And as she sayd these wor-
des/ she sawe by aduenture in a corner ꝑ Walle cle-
ued by the whiche she perceyued the lyght of that
other parte/ and then she dygged in the clefte with
the pendant of her gyrdell / for other toole had she
none/ ꝑ hole encreased so moche ꝑ she put thrughe
the pendant/ to the entente that Pyramys sholde
perceyue it. The Whiche thynge happened as by
this token these. ij. louers often tymes assembled

to speke togyder in the forelayd hole where they made theyr pyteous complayntes. And at the last constrayned by grete loue they toke counsayle that they wolde stele awaye by nyght fro theyr faders and moders. And that eche of them sholde fynde other at a welle vnder a whyte mulbery tre/where they were wonte to playe in theyr youthe. And as Tysbe whiche loued moze was the fyrst come to the welle abydynge her loue/ she beynge aferde of a lyon that she herde comynge to drynke at the well she fled to hyde her in a bussh there by. And in goynge she lete fall a whyte couerchefe the whiche the lyon founde/and caste vpon it the entrayles of beestes that he had deuoured/Pyramys came or ỳ Tysbe durste come out of the bussh. And for that he founde the couerchefe of Tysbe whiche he perceyued by the mone lyght charged with the entraylles/trowed verely that his loue was deuoured. So he had so grete sorowe that he slewe hymselfe with his swerde. And as he was in dyenge Tysbe came whiche founde hym in that poynt and by the token of the couerchefe ỳ she sawe hym haue in his hande she knewe ỳ cause of ỳ euyll aduenture/wherof she had suche sorowe ỳ she wolde lyue no longer. And when she sawe that the spyryte of her loue was out of his body after many grete lamentacyons that she made she slewe herselfe with the same swerde.

¶ Of the good woman Hero. Ca. lviij.

The noble yonge woman Hero loued not moche lesse ỹ Hander than dyde Tysbe Pyramys. For as this Hander to kepe the worshyp of her loued better to put hym in grete peryll thã she sholde be blamed for hym / to ỹ entente ỹ theyr loue myght endure the longer / Without espyenge of ony people / he toke suche a maner to se his lady often tymes. He rose by nyght from his bedde to the entente ỹ no man sholde knowe it. And went alone to an arme of ỹ see ryght large Whiche was called Herles & passed ouer swymmynge tyll he came to a castell named Habydon ỹ stode vpon the ryuere in ỹ other syde Where ỹ Hero dwelled Whiche abode at a wyndowe / & in the longe nyghtes of wynter helde out a bronde of fyre at the wyndowe to the entente ỹ he sholde come the ryght way thyder. These .ij. louers contynued this lyfe many yeres tyll fortune had enuye of theyr solacyous lyfe / & thought to trouble theym. For as it happened on a tyme of wynter ỹ by the woodnesse of ỹ see the ryuere was full of tempest & passynge depe & perylous / the whiche tempest durynge so longe without sessynge ỹ they thought it ryght longe ỹ one to se that other Whiche was ryght noyous to the .ij. louers and gretely they complayned them of ỹ wynde & of the tempest that endured so longe At the last the Hander whome grete desyre chased by that ỹ he sawe in a nyght the bronde at ỹ wyndowe ỹ Hero helde It semed hym ỹ she called hym

and he thought grete cowardyse ꝑ he put hym not in peryll/ & that he wente not / for drede of whiche he doubted hym. And she wolde fayne defende hꝫ ꝑ he sholde not go to put hym in suche peryll yf she myght. Notwithstandynge she helde out ꝑ bronde at aduenture to teche hym the ryght way yf he wolde nedes do it. So thus happened the vnhappy aduenture ꝑ the Hander put hymselfe in the ryuere & myght not stryue agaynst the flode of ꝑ water whiche bare hym soo ferre that he must nedes drowne. The good Hero to whom her herte gaue as it happened seased neuer weppynge. And when ꝑ clere day appered as she ꝑ slepte not wente agayne to ꝑ wyndowe where she had ben all the nyght And she sawe ꝑ body of her loue flete vpon the water nyghe ꝑ brynke. She ꝑ wolde not lyue no longe after caste her in to ꝑ see / & dyde so moche ꝑ she toke her loue in her armes/and so dyed / and thus she was perysshed.

Of Sysmonde doughter of the prynce of Salerne. Ca. lviij.

Bocace telleth in ꝑ boke of Cent Nouelles ꝑ a prynce of Salerne named Cancre had a fayre doughter ryght gentyll & courtoys whiche was named Sysmonde. He louedthis doughter of soo grete loue that with grete payne he wolde accorde vnto the styrynge of his lordes to marye her to the Erle of Champayne. But as she

that sholde not abyde longe in maryage/ this Er-
le dyed and ꝑ fader toke her home agayne to hym/
thynkynge neuer to marye her agayne. The lady
whiche was nouryssshed tenderly/and was ryght
fayre/& in the floure of her youthe. And whiche ꝑ
knewe the wyll of her fader that she sholde be ma
ryed agayne went and aduysed her amonge all
the seruauntes of her fader of a squyer the whiche
aboue al the others thoughe there were grete foy
son of knyghtes and gentyll men he semed to her
fayre and good/& worthy to be loued. And so mo-
che that she thought to passe her youthe more Joy
ously to take her pleasaūce. And longe tyme or she
wolde dyscouer this thynge she behelde euery day
when she sate at her faders table the maner/coun
tenaunce/ and condycyons of the squyer whiche
was named Guyscart so moche that from day to
day he semed to her more parfyte amonge all thyn
ges. By the whiche she called hym on a day before
her & sayd to hym in this manere/ Guyscart fayre
frende the trust that I haue in your bounte/beau-
te/& wysdome/counsayleth me to dyscouer to you
of dyuers thynges that toucheth me ryght secrete
the whiche I wolde not tell to none other body.
But I wolde or ꝑ I tell it you to haue your trou-
the that shal neuer be opened by yon. Guyscart an
swered. Madame you nede not to doubte that
there shall be nothynge knowne by me that ye tell
me/and for that I assure you by my trouthe. And
then sayd Eglamonde to hym/ Guyscarte knowe

it for trouthe ỹ my pleasaunce is in a gentylman/ that I loue and wyl loue/and for that that I may not well speke to hym nor by whome to sende hym my wyll. I wolde that ye were meane of our loues. Nowe beholde yf I haue grete truste in you aboue all others when I wyll put myne honoure in your handes. And there he set hym on his kneeg and sayd. Madame I knowe wel that ye haue such e wytte and goodnesse that ye wolde not do the thynge vnconuenable. Soo I thanke you ryght mekely that ye trust in me more than in another. Nowe cõmaunde your good pleasure to me your seruaunt/and I shall obey to my power and serue hym yf I knewe whiche he were ỹ were so happy to haue the loue of a lady of so grete worthynesse/ as ye are. For certes he hath not fayled of a noble loue. When Sylmonde ỹ had wyll to proue hym had herde hym speke so wysely. Thẽ she toke hym by the hande and sayd. Frende Guyscart knowe it that thou arte he that I haue chosen for myne onely loue/and in whom I wyll take all my pleasaunce. For me semeth that the noblesse of thy courage and the good maners of whiche thou arte full yeldeth the worthy to haue an hyghe loue. The yonge man had grete Joye of this thynge & thanked ryght humbly/and shortely to say/longe tyme contynued theyr loue without that / ỹ ony tydynges was felte therof. But fortune enuyous of theyr solace wolde no longer suffre these. ij. louers in Joy but tourned theyr dysporte in to grete and bytter

sorowe by merualous aduenture. It fortuned in a somers day ꝑ Sylmonde dysported her in a gardyne with her maydens/at ꝑ houre her fader that had none other welthe but when he sawe her went alone in to her chambre to dysporte hym w̄ her. But when he founde ꝑ wyndowes shytte and the curteynes of the bedde drawne / & that there was no body there trowed that she had ben a slepe. So he wolde not awake her but layde hym on a lytell couche/& there he slepte strongly. When Sylmonde thought ꝑ she had ben longe ynoughe in ꝑ gardyne she wente to her chambre & layde her on her bedde as for to slepe/all her women were voyded & shytte the doze vpon her / not perceyuynge ꝑ her fader or ony other was there/& when she sawe her selfe alone she rose from her bedde & wente to seke Guyscart whiche was in one of he wardrobes / & brought hym in to her chambre. And so as they deuysed bytwene them two within the curteyns as they ꝑ trowed ꝑ they were alone/the prynce awoke & vnderstode ꝑ there was a man with his doughter/he had so grete sorowe of ꝑ thynge ꝑ of payne the consyderacyon ꝑ he sholde dyshonoure his doughter myght not kepe hym/but that he had departed them. Neuertheless he suffred & vnderstode wel who it was/& dyde so moche ꝑ he lepte out of the chambre they not knowynge of hym. And when these two louers had ben ynoughe togyder Guyscarte departed. But the prynce that had made watche vpon hym/anone he made hym to be ta

ken & prysoned hym. And after wente to his dou-
ghter/& they beynge alone in ỹ chambre ỹ eyes full
of teeres/and with grete sorowe began to saye to
her. ¶ Sygysmonde I trowed to haue in ỹ a dou
ghter aboue all women/fayre/chaste/& wyse/ but
of so moche am I ỹ more ouercome to say as thou
ghe I had trowed the contrary. For yf I had not
sene it with myne eyes there was nothynge that
sholde haue made me byleue that thou had be sup
prysed w̃ the loue of ony man/but it had ben thyne
housbande. But as of ỹ I am certayne ỹ sorowe
therof shall be the tourment of myne age. And of
that lytell tyme ỹ I haue to lyue/& that whiche en
grudgeth moost my wrathe is that ỹ I trowed ỹ
to be of more noble courage then ony woman bor
ne. And I se well the contrary/by that ỹ thou hast
taken the to one of ỹ leest of myne houlholde. For
yf thou wolde haue done suche a thynge/thou my
ghtest haue founde some of more noblesse & wor-
shyp in my courte then when thou toke Guyscart.
To whome I trowe to yelde the sorowe ỹ I haue
by his cause. For I wolde ỹ thou knowe it that I
shall make hym to dye/& the same wolde I do by
the yf I myght destroy fro myne herte the loue ỹ I
haue in ỹ more gretter than euer fader had to his
doughter/whiche tourneth me fro it/When Syg-
monde vnderstode this thynge & that her fader cõ
dẽpned hym to deth ỹ she loued so moche she was
so sorowfull that she wolde fayne dye ỹ houre/ yet
by ryght stable courage & constaunte chere wout

caslynge ony teeres out of her eyes / thoughe she was dyspoled to lyue no longer she ãswered thus Fader syth that it is so that fortune hathe made ꝑ to be knowne whiche that I wolde so fayne haue couered. I haue noo nede to make noo requeſt of you/excepte yf I wyste to aske of you remyſſyon & lyfe to hym that ye manace of dethe. I wolde beſe che you to take myne and leue his. For in that ꝑ I aske you pardon/& ye wolde do to hym as ye saye I wolde not aske it. For I wyll noo longer lyue. For of so moche I make you certayne that by his dethe ye ſhall ſle me. But of this thynge that mo= ueth you to so grete wrathe ayenſt vs/haue ye not cauſe to take it vnto your owne blame. For ye that be of flell he haue not ye engendred a doughter of flell he & not of ſtone nor of yron. And ye ought to thynke thoughe ye be olde / what and howe grete is the heuyneſſe of youthe lyuynge in delyces and at eaſe/and the pryckynges whiche are to paſſe. And ſyth that I ſawe that ye thought neuer ma= ry me agayne/& kelynge me ponge & prycked with luſtyneſſe I fell to loue this ſame gentylman and not without a cauſe / ne without grete delybera= cyon I conſented and accorded to myne herte that he deſyred/yet or that I aduyſed well the condyty ons of hym parfyte in all vertues more than ony other of your courte/and that ye may knowe your ſelfe whiche haue nouryſſhed hym / & what other thynge is nobleſſe but vertues / for it cometh not of flell he & blode whiche is but donge / ſo ye haue

not cause to saye that I haue taken me to the leest noble of your courte/and thus ye haue no cause of wrathe towarde vs/your owne blame cõsydered But at all yf ye wyll take so grete punyssyment of hym for that trespace it perteyneth not to be taken but it sholde be taken of wronge & of synne. But it is more ryght ỹ I haue it whiche styred hym therto / whiche thought that he ought to haue it. For certes it sholde haue ben to moche in the herte of a vylayne to haue refused a lady of suche parentage Ought ye then to employe this trespace all vpon hym and not vpon me. Then the prynce departed from Sysmonde. But yet he was not appeased towarde Guyscart/but in the mornynge made hym to be slayne/ & commaunded that the herte sholde be taken out of the body / the whiche herte ỹ fader put in a ryght ryche cuppe of golde/and by a secre-messagere sent it vnto his doughter/and he sholde say that he sent her that presente & to enioy of that thynge ỹ she loued moost. The messagere came before Sysmonde and made his present and sayd ỹ he was charged therwith. And she toke the cuppe and opened it/and anone she knewe the aduenture. But thoughe she had sorowe inestymable / she was not dysmayed of her hyghe courage/ but made her answere to hym in this wyse without chaũgynge her chere sayenge. My frende say to ỹ prynce that one thynge perceyue I well/that is this/ỹ to so noble a herte he hathe gyuen suche a sepulture that perteyneth to hym. For other than golde &

pretyous stones ought he not haue. Thā she stou-
ped ouer the cuppe and kyssed the herte/in sayenge
pyteously . Ha ryght swete herte herboure of all
my pleasure. Cursed be the cruelte of that maketh
me to see the in this plyte. ye were alwaye present
in myne herte/and the veray eyen of my thought.
Now hast thou passed the course of thy noble lyfe
by dyuerse fortunes/but yet thou hast suche asepul
ture of thyne enemye as thy worthynesse hath de-
serued/so it pertayneth well that I do myn office
that thou be washed & bayned with the teeres of
her that thou loued so moche/ and thou shalte not
fayle therof/and with ꝑ thy soule shal not be longe
without myne. For that is no reason but ꝑ I shall
make ꝑ companye in short tyme/ yet maulgre for-
tune that hath be to the so cōtrarye / there is come
to the so moche of wele nowe that my cruell fader
hath sent ꝑ to me to thentent ꝑ thou be more wor-
shypped/and that I speke to the or that I dye and
that my soule maye se thyn/of whom I desyre the
companye aboue all thynge / for I knowe well ꝑ
thy spyryte delyreth myne/suche wordes & others
ynowe sayd Tysbe so pyteous that ony per-
sone that harde it ought to haue grete pyte of it.
And so depely she wepte that it semed ꝑ she had. ij.
welles in her hede ꝑ ran wout ceasynge in toꝰ cup
wout makynge noyse or crye / but w a lowe voy-
ce kyllynge alwaye ꝑ herte. The ladys & gentyl-
women ꝑ were about her had grete meruayle of
this thynge/for they knewe nothynge of ꝑ aduen-

re/ne What was the cause of ỳ grete sorowe. So they wept all for pytye/ and payned them to recō-forte her/but it auayled not/& in vayne they asked her moost pryue women the cause of her sorowe. And she ouercome w̄ meruaylous sorowe whan she had wepte ynough/ sayd. O ryght welbyloued herte I haue done al myne ollyce that longed to ỳ nowe there resteth nought to doo but to sende my soule to make companye with thyne. And w̄ these wordes she lyfte her vp and opened an almarye & toke out a boxe where she had put venymous her-bes to dyssolue in water/to haue it redy whan the cause happed. So she cast ỳ water in to the cuppe where the herte was & without ony maner drede dranke it all/& layde her done vpō her bed abydyn ge the dethe holdynge ỳ cup alwaye ryght stratly whan ỳ women sawe her body chaūge by tygnes of dethe/sorowynge meruayllously cursed ỳ fader whiche was gone a lyteil whyle to dysporte hym. And than he came at the houre that the venym by gan to stretche aboute in the vaynes/and he ful of sorowe of ỳ cale ỳ was happed repentynge hym of ỳ he had done/bygan to speke to her by swete wor des trowyng to haue recōforted her makynge gre te sorowe/& his doughter ālwered hȳ Cancre reser ue thy teeres tyl a nother tyme/ for here is no nede of thē & I desyre thē not / ỳ resembleſt ỳ mad mā ỳ slewe a mā & after wepte for it/had it not be better ỳ ỳ haddeſt let thy douzter lyue at plesaūce secretly louyng a mā thā to se her hard deth by thy cruelte

to thy grete sorowe. The whiche dethe shall make that thynge that was secrete to appere openly / & then she myght speke no more for her herte brake / holdynge the cuppe ryght straytely in her handes And anone after her ꝑ fader dyed for sorowe. And thus ended Sydymonde the doughter of the prynce of Salerne /

¶ Of Lyzabeth and of other louers. Ca. lix.

Also Boace telleth in the saydbooke of Cent Nouuelles that in the cyte of Wellyne in Italy there was a ȝonge woman named Lyzabeth / ꝑ whiche iij. bzetherne of hers by theyr couey-toulnes taryed her of maryenge. And they had a factoure and a gouernoure of all theyr busynesses ryght fayze and a goodly ponge man whiche that theyr fader had nouryssched all his youthe. ¶ It happened by the contynuell frequentacyon ꝑ they had bytwene them they loued eche other / and this loue contynued a whyle ryght Joyously. But at the last as these bzetherne perceyued as they that wolde not make grete noyse for dyshonourynge of theyr syster were aduysed to sle hym. And in dede they ledde this ponge man whiche was named Laurence with them vnto a manere of theues / & when they were come thyder they had hym in to a gardyne and sleWe hym / and buryed hym amonge the trees. And they came home agayne to theyr

houſe made them to byleue ꝑ they had ſente this Laurence ferre in to another coũtre in theyr meſſage. Lyzabeth Whiche loued Laurence of ſo grete loue Was nothynge at herteꝭ eaſe bycauſe ſhe had loſt ꝑ preſence of her loue & her herte gaue her ſtraungely of this matter ſo moche ꝑ in a tyme cõ ſtrayned of ryght loue myght not ſuffre noo longer but ꝑ ſhe aſked of one of her bzetherne Where ꝑ Laurence Was & Why he taryed ſo longe. By ꝑ Whiche her bzoder anſWered her ryght tyertly & ſayd/What perteyneth it to ꝑ to knoWe/& then Lyzabeth perceyued certaynly ꝑ they had ſlayne laurence/foz ꝑ Whiche ſhe made meruaylous ſozoWe when ſhe Was alone/& ſhe Wepte all ꝑ nyght ryght depely Wout takynge ony maner of reſt in cõplaynynge hym ꝑ ſhe loued ſo moche/& therWith ſhe became ryght ſyke/foz ꝑ Whiche ſykeneſſe ſhe requyzed her bzetherne ꝑ they Wolde let her go to diſporte her at theyr maner Wout the Cyte a lytel Whyle/& When they had graunted her ſhe Wente thyder/& ſhe to Whome her herte gaue all this aduenture Wente alone in to ꝑ gardyne Where this Laurence lay deed/& lokynge all aboute ſhe ſaWe Where ꝑ body Was buryed by the raylynge of the neWe erthe/& then ſhe dygged ꝑ erthe W a pycoys ꝑ ſhe founde there to moche tyll ſhe founde ꝑ body Then embzaſynge ꝑ body by grete dyſtreſſe made ſozoWe out of meaſure. But foz ſo moche that ſhe kneWe that ſhe myght not be longe there foz fere ſhe ſholde be perceyued/toke ꝑ body out of ꝑ erthe

and take the heed of her loue ꝑ her bzetherne had
ſmytē of/and kyꝑeted it in a couerchefe & bury-
ed it in one of her grete pottes/ Wheron they vſe
to ſet herbes & plantes & an herbe aboue it ſwete
ly ſmellynge ꝑ is called Baſilycon. And w̄ this
potte ſhe tourned home to her houſe agayne but
ſhe had this potte in ſo grete cherete ꝑ ſhe coude
not parte from it but put it in one of her chambze
Wyndowes in the ayze. And ſhe watered it With
none other Water but With the teeres of her eyen
nyght and daye. And this thynge endured no ly-
tell whyle as ſome of theſe men ſaye Women for-
geteth lyghtly/but it ſemed ꝑ her ſozowe encrea-
ſed from day to daye/& thus was the Baſilycon
waxen fayze & grete for the fatneſſe of the erthe/&
to tell ſhortely ſo moche ſhe ledde this lyfe vpon
ꝑ potte/ꝑ it happened ꝑ ſome of her neyghboures
perceyued how ſhe Wepte Without ceaſynge at
this Wyndowe vpon the potte/& tolde to her bze
therne the meruayle of her ſozowe. So they We-
re gretely abaſſhed What it myght be. And by ny
ght ſtale awaye the potte wherof in the mozny
ge there began to ſpzynge a newe noyaunce Whē
ſhe founde not her potte/& for all grace ſhe requy
red ꝑ ſhe myght haue her potte agayne & ſhe Wol
de quyte it them thoughe ſhe ſholde gyue her par
te of all her other goodes/ and ſayd pyteouſly in
complaynynge. Alas in What houre bzought my
moder me forthe in to this Wozlde With my cruel
bzetherne ꝑ Whiche hateth my ſymple pleaſaūce/

that they wyll not leue me a lytell poore potte of Balylycon whiche coste them nought nor yelde it me agayne/& I aske them nothynge elles for my maryage/& for my dowry. Alas it is not grete ꝑ I desyre of them/& thus she lete it passe/but her sore we neuer ceased so moche ꝑ she layde her on a bed & was sore syke. In the whiche sykenesse what so euer one offred her she set not by it ne by no Joye in ꝑ worlde but onely her potte/& thus she dyed pyteously. And I thynke not ꝑ this thynge is a le synge for there they made a longe of ꝑ complaynte of this gencyl womã & of her pot whiche they synge yet. What shall I tell ꝑ more I sholde holde ꝑ to longe yf I tolde ꝑ the hystoryes of women in suche maner of loue taken/whiche haue loued of ryght grete loue. ¶ Of another also telleth Boca ce of whome ꝑ housbande made to eate ꝑ herte of her loue: whiche neuer ete after. The same dyde ꝑ lady of Fayllee whiche loued the Chastelayne of Coully by to grete loue. Also Isoude Trystram. Tyamere whiche loued Hercules so moche ꝑ she cleue herselfe whẽ he was deed. So it is no doubte ꝑ there is ryght grete loue in a cõstaunte womã where she setteth her herte thoughe it be so ꝑ there be some womẽ lyght. ¶ But these pyteous ensamples & ynowe of others ꝑ I myght tell the ought not to be ꝑ cause to mouc ꝑ courage of women to put them in this peryllous see & dampnable of leude loue. For alway the ende therof is to them grete preiudyce in greefe of body & goodes/

or dyshonoure in ꝑ soule whiche is most. So they shall do as wyse wome whiche by good wyt can eschewe & not to gyue audyence to thē whiche wi out sealynge trauayll eth thē to deceyue theym in suche case.

¶ Of Juno & of other dyuers ladyes of renowne. Ca. lx.

AMo we I haue tolde ꝑ of grete foyson of ladyes of the whiche ꝑ hystoryes maketh mencyon / but for to saye of all the processe sholde be infynyte the whiche I haue not taken in honde / & it suffyseth me without more that I bryng forth some in wytnessynge to saye the contrary to that ꝑ thou hast purposed that dyuers men say. I wyl tell the in conclusyon of some that hathe ben in ꝑ worlde gretely praysed by dyuers accydētes more thā by grete vertues. ¶ Juno doughter of Saturnus & of Opys after the sayenges of poetes & ꝑ erroure of paynymes was greteiy prayled above all other women of ꝑ lawe more for her good fortune than for ony other excellence. She was syster of Juppter and maryed vnto hym whome they called souerayne god / & for the grete rychesse & fortune in whiche she lyued & habounded with her housbande was reputed as goddesse of rychesse. And those madde people bylcued ꝑ for her stature that she had after her dethe that they were the better fortuned / & they graunted to her also ꝑ cōforte of ꝑ ryghtes of maryage / & by her helpe

the Women recouered in prayngе to her/ and they made temples of her all aboute/aWters/preestes/ playes & sacrefyses/& thus Was she lõge Worshypped of the grekes and of them of Cartage/ & With that she Was brought to Rome after and put in ỹ Capytole in the Celle of Jupyter her housbande. And there she Was Worshypped of Romaynes ỹ Were lordes of the Worlde With many dyuers ceremonyes by longe tyme. ¶Also Europe ỹ Was doughter of Agenor kynge of Phenyce Was also gretely prayſed for that / that Jupyter Whiche loued her named the thyrde parte of ỹ Worlde after her name. And it is to knowe that of the names of dyuers Women hathe ben dyuers landes/Cytees and townes named so/as Englond of a Woman that Was called Angle/ and so of others.

¶Jocasta quene of Thebes Was prayſed for her grete infortune/for by myſaduenture she had Wedded her owne sone after that / ỹ she had slayne his owne fader Wherof none of theym bothe knewe. And she sawe that he dyſpayred When he knewe ỹ aduenture & after sawe hym slayne bytwene two sones ỹ she had. ¶Also Medusе or Bargon Was prayſed for her grete beaute/she Was doughter of the ryche kynge Porce of Whom ỹ Royalme Was ryght haboundauntly closed With ỹ see. This Medusе as the auncyent hystoryes sayth Was of soo meruayllous beaute that not onely she passed all other Women/but that is a meruayllous thynge and aboue nature. She had her countenaunce so

pleasaunt with her beaute of body and of vysage & of her yelowe heeres as longe threedes of golde & cryspe that she drewe euery mortall creature ꝑ she beheelde to her/so that she was vnmouable to all people. And therfore the fable fayneth that she became a stone. ¶Helayne wyfe of Menelans/ kynge of Lacedemoyne doughter of Tyndarus kynge of Ceballe/& of Leyda his wyfe was gretely renowmed for her grete beaute. And for that that it happened for bycause of the raupyll hynge that Parys made of her whiche was ꝑ cause by the whiche Troye was destroyed of this quene/ thoughe it be sayd of the beaute of others/the hystoryes affermeth that she was the fayrest womã that euer was borne of moder. And therfore these Poetes saye that she was engendred of Jupyter the grete god. ¶Also Polexene that was the meke doughter of kynge Pryamus was also as fayre a mayde as is made mencyon in ony hystore/and with ꝑ she was ryght stable & constaunte of courage as she shewed in receyuynge the deth without vysage or chere when she was heeded vpon the tombe of Achylles / then she sayd that it was more agreable to her to dye than to be ledde in servage. Of others ynowe I myght tell ꝑ whiche that I leue for shortenesse.

¶Here speketh Xpine/and ryght wysshelle answereth ayenst them that women drawe mẽ to them by theyr gaynesse. Ca. lxj.

Xpine sayd thus Madame truely to ỹ purpose aboue sayd. The perylous lyfe of foly loue to that ỹ I se/truely it ought to be eschewed of women that haue ony vnderstandynge in soo moche that it is to them so preiudyable. But there is grete blame gyuen to them that delyte them to be gay in theyr araye and clothynge/and some saye that they do it for to drawe these mẽ to theyr loue. ¶ Answere. Dere loue I shall not excuse them that be curyous and quaynte of theyr aray For without fayle that vyce and not lytell ne no quayntenesse out of estate that perteyneth to euery persone to bere is not without blame by ỹ whiche not to excuse the euyll/but to the entente that none charge them to gyue greter blame/ ne other that it affermeth not of suche women ỹ one seeth fresshe and gaye. I say to the certaynely that it cometh not to all women bycause of loue that they do so/but it cometh to many as well men as women by ryght good condycyon and naturall inclynacyon that they delyte theym in freshenesse/ and in fayre habytes and ryche/in clennesse / and in profytable thynges. And yf it come to them by kynde it were herde to them to eschewe it howe be it that it sholde be the more vertuous. ¶ It is not wryten of the Appostle saynt Barthylmewe the whiche was a ryght grete gentyll man / that notwithstandynge that our sauyoure cryste Jhesu preched and teched strongly of pouerte & symplenesse in all maner of thynges / yet the blessyd

apostle all his lyfe ware clothes of sylke frenged aboute with golde and precyous stones/and it co meth to hym of kynde to be rychely arayed ꝑ whi= che is comunely a curyous thynge and full of pryde/and yet he synned not. And some wyll say that for that cause our lorde suffred that for his martyr dome he lefte his skynne/and was slayne. And the se thynges that I tell the for to shewe that no mā ought to Juge another of conscyence for his habyte/me for his araye. For it perteyneth onely to god to be Juge of all creatures/and vpon that I shall tell the some ensamples.

¶ Of Claudyne a woman of Rome. Ca. lxij.

Also Bocace and Valere telleth ꝑ Claudyne whiche was a noble lady of Rome delyted gretely in fayre clothynges & delycate. And for that ꝑ she was modelycatyfe than the other ladyes of Rome/some presumed shrewdely ayenst her/& ayenst her chastyte to ꝑ preiudyce of her good name. So it happened in the. xv. yere of the seconde batayle of Aufryke. That the ymage of Pyllemonde moder of ꝑ goddes after oppynyon had ben borne fro Rome there were assembled all the noble ladyes of Rome to go mete with the ymage whiche was put in a shyp vpon Tybre/but ꝑ maryners myght not aryue at the porte for all theyr strength. Then Claudyne whiche knewe well ꝑ she was myslyy=

leued of wronge for her freshnesse she kneled be-
fore the ymage and made her prayer all on hyghe
in sayenge to the goddesse/ that as truely as that
she knewe that her chastyte was hole and not cor
rupte that she wolde gyue her grace that she alo-
ne myght drawe the shyp to the hauen. And then
trustynge to her clennesse toke her gyrdell & boun
de it to the sterne of the shyp/ and after drewe the
shyp to the ryuayle as lyghtly as thoughe all the
maryners of the worlde had ben there. And then
euery body meruayled therof. I haue not tolde þ
this ensample for the thynge that I wene that þ
ymage that they as foles and mysbeleuyng call
a goddesse þ had myght to lyfte vp the prayer of
Claudyne but I haue tolde it the for to shewe the
that she that was so gaye lefte not for so moche to
be chaste and by that she shewed that she had that
the trouthe of her chastyte was so courable to her
the whiche helped her and not the goddesse.

¶ How we they lye not vpon some wome for so mo
che thoughe they delyte them in fayre clothynge &
araye. Ca. lxiij.

And those women that wolde be bylo-
ued payne them for þ cause to be gaye
nyce and curyous. I shall proue the þ
encheson maketh them nothe sooner/
ne the better to be loued of wyse men &
of worshyp/ and moze sooner and better ben these

vertuous women honest & symple loued of them
that loue worshyp than the moost Joyest & fay-
rest. So one myght answere me thus / syth that
women drawe these men to theym by theyr ver-
tue and honeste. It were better that there were
fewer good women / but ỹ reason sholde be nou-
ght worth. For the good and profytable thynges
ought not to be lefte to be tolde & to encrease for
that thoughe the foles abuse them and euery mā
ought to do his deuoyre as wel doynge thoughe
it fortune the contrary. And ỹ it is soo that many
women ben loued for theyr vertues and honeste.
I shall shewe the ensamples fyrst of dyuers sayn
tes of paradyse I myght tell the that were couey
ted of men for theyr honeste. ¶ Lucresse of whom
I spake here aboue whiche was rauysshed / the
grete honeste of her was cause that Tarquyne lo
ued her more than her beaute. For as her housbā
de was ones at a soupere there as this Tarquy-
ne was whiche rauysshed her after and dyuers
other knyghtes with theym they began to speke
of theyr wyues / and euery mā sayd that his was
best. But to knowe ỹ trouthe & to proue whiche
of theyr wyues was moost worthy to be praysed
euery man wente to horse backe & wente to theyr
houses. And thoughe ỹ they founde occupyed in
the moost honest offyces & the werke were ỹ mo-
re of reputacyon wherof it fortuned ỹ Lucresse a-
monge all the other was founde ỹ moost honest-
ly occupyed as ryght a wyse & a good womā clo-

ched in a symple gowne amonge her mayden⁹ & her womē werkynge in woulles & spekynge of ver tuous thynges/& thyder came ỹ sayd Tarquyne sone of ỹ kynge with her houf bade Whiche behol dynge her grete honeste/her symple countenaūce & yer styll manere was so amerous of her ỹ it cau sed hȳ to do the folye that he dyde after.

Of quene Blaunche moder of saynt Lewes & of other good women loued for theyr vertues. Capitulo. lxiiij.

The same wyse was loued for her gre te vnderstandynge/wysdome/ver= tue & bounte/the ryght noble quene Blaūche moder of saynt Lewes of ỹ erle of Chāpayne notwstandynge she had passed ỹ floure of her youthe. But this no ble erle herynge ỹ quene speke to hym w̄ so wyse wordes when he had begon to warre agaynst ỹ sayd sayd saynt Lewes and the good lady spake to hym of it sayenge that he ought not to do so cō syderynge the welthes that her sone had done to hym/the erle behelde her by grete entent meruay lynge hym of the grete goodnesse & vertue of her by ỹ whiche he was so strongely vndertaken w̄ her loue ỹ he wyst not what to say nor do/ne durst neuer warre ayenst hym after. For he knewe wel ỹ there was so moche welthe in her and of vertue also ỹ he coude neuer do otherwyse but accorde w̄ hym and her. So he suffred fro that houre for the

many troubles by lewde desyres that cõstrayned hym/yet she answered hym by the same. And then when she doubted not that he sholde neuer make warre to the kynge but wolde be all his/and that she was incertayne that herte and body and all þ euer he had was submytted to her commaundement/soo she loued hym all his lyfe after. And he lefte not for a lytell wanhope that he myght come to her loue. So he made his louely complayntes in dyttyes prayenge gretely his lady. The whiche goodly dyttyes that he made he put them to a musycyen to set them in to songe ryght delectably And in his halle at Prouynce and also at Troyes he made wryte them and yet they appere in many places. And thus myght I tell the of many other ¶ And I Xpine answered Madame to your purpose in lyke case I haue sene by experyence. For I knowe many vertuous women that by that they haue confessed them to me in complaynynge them to me of the pleasaunce that they toke there they haue ben more requyred syth þ tyme þ they were in their grete floure wherof they sayd. Alas What wyll ye that I say to these men seynge in me ony countenaunce of foly by þ whiche they haue coloure and cause to thynke that he was of accorde to do so grete foly. And I perceyue no thynge openly by that þ ye saye that the grete welthe of them hathe ben cause to make them to loue. And it is well contrary to þ opynyon of dyuers folke þ say

that a good woman that wolde be chaste shall ne uer be that woman that lyst to be coueyted nor re quyred.

¶ Xpine asketh & ryght wyfnes answereth ayenst them that saye that women by nature ben scarse. Capitulo. lxv.

REplye you I can no more myne owne lady / for my questyons ben well assoyled. And it semeth me that ye haue ynoughe proued false the euyll sayenges ꝑ so many men saye vpon women. And also amonge other vyces of womē they saye ꝑ auaryce is a naturall thynge in them / but it appereth not so to me by that that ye saye. ¶ Answere. Dere doughter I tell the certaynly ꝑ auaryce is no more naturall in women than in men / & yf there be lesse god knoweth it. And that thou mayst se by that that by ꝑ couetyseneſſe of dyuers men there is moche more harme done to the worlde than by the lytell couetyseneſſe of women. But as I haue sayd to the before that ꝑ sole knoweth better the lytell trespace in his neyghboure than he dothe the grete cryme of hymselfe. And by that that one sethe often tymes ꝑ women delyte them in louynge to spynne and carde suche thynges mē call couetyse. But I promyse the ꝑ there ben grete foyson of them that yf they had wherof they wolde not be scarse ne couetouse as of that ꝑ sholde be

to theyr worshyp. But poore men holde comune ly theyr wyues so straȳte ꝑ they must nedes kepe that they haue/for they wote well it were no lyght thynge to haue more. And so there ben some people ꝑ calleth women scarse/for ꝑ they haue maryed full large wastours of theyr goodes/& the poore women ꝑ knewe well ꝑ theyr housbandes haue spended lewdely that ꝑ sholde kynde theyr housholde & that they & theyr chyldren dare not compare there and maye not holde them to speke to theyr housbandes & to cōsayle them of lesse despence. Also suche thynges is no couetyse ne scarsenelle but it is a sygne of ryght grete ꝓudence/& suche debates one may se often tymes in maryages by that ꝑ suche counsayllynge pleaseth not to the men/and by ꝑ they gyue blame to the women of ꝑ they ought to ꝓayse them of. But ꝑ it be true that this vyce of Auarice be not in them so as some wyll say/It appereth to almelle that with ryght good wyll they do dayly/& god knoweth it how we many ꝓyloners in the londe of ꝑ sarazyns how we many nedy gentylmen & others haue ben and ben all dayes holpe in the worlde comforted & socoured by women & by theyr goodes. ¶ The Ladyes of Rome were not scarse when in the tyme that ꝑ Cyte was gretely greued with warre/ by the whiche all ꝑ comune treasoure of ꝑ towne was wasted & spended on men of armes wherof it was grete sorowe to ꝑ Romaynes to kynde the way to haue syluer to put forth an armye whiche

was of force ryght necessary for them. But the ladyes by theyr owne fre wyll & also the wydowes assembled them & brought all theyr Jewelles & al that they had without sparynge ony thynge to ỳ prynces of Rome/& freely toke it them of ỳ whiche thynge the ladyes were gretely prayscd / and afterwardes all theyr Jewelles & goodes were yelded to them agayne & of good ryght. For they were the cause of ỳ recouerynge of Rome.

¶ Of the ryche lady and lyberall named Buyse. Capitulo. lxvj.

Of the lyberalyte of women also it is wryten in the dedes of ỳ Romaynes of ỳ worshypfull ryche woman Buyse or Paulyne whiche was in ỳ londe of Puyl le in the tyme ỳ Hanyball greued, so moche the Romaynes by fyre and ysen / ỳ he despoyled almost all Italy of men & of goodes It happened ỳ of ỳ grete dyscomfyture of Canes wherof Hanyball had so noble a victorye / many Romaynes fledde ỳ scaped from the batayle wouñded and hurte. But this worshypfull lady Buyse receyued all them that she myght haue anone to the nombre of .x. thousande and gadered them into her houses/for she was of grete rychesse. Soo she made them to be heled at her cost and charge/ & socoured them all with her goodes soo moche ỳ

by the helpe and comforte ꝑ she dyde to themthey myght tourne agayne to Rome and set vp theyr armes agayne of the whiche thynge she was ryght gretely praysed. So doubte ye not dere frende that of infynyte women/large curtoys/and liberall I myght tell the ynoughe. And also without lekynge more ferther the hystoryes as well of other largelle of ladyes I myght tell the ynoughe Ne was not the lyberalyte grete of the noble lady de la ryuere named Margarete whiche is yet on lyue/and was somtyme wyfe of the lorde Bureil lorde de la ryuere/and fyrste chamberlayne of the wyse kynge Charles. This lady as she ꝑ was alwaye/wyse/worshypfull and well manered. It happened in a tyme amonge others/ꝑ she beynge at a grete feest where there was grete foyson of noble ladyes and of knyghtes and of gentylmen in grete apparayle. Then this noble lady whiche was fayre & yonge as she beheldе ꝑ noble cheualry that was there thought that there was no chere amonge others ryght a notable knyght and of grete worshyp in his lyuynge that was called syr Emenyon de Pomyners. This lady lefte not for so moche ꝑ he was a goodly man to haue remembraunce of hym bycause of his worthynesse and bounte/her thought ꝑ more fayrer araye myght not be in a company than notable men & of good fame thoughe that they were olde. So she asked gretely where this syr Emenyon was ꝑ he was not at that assemble. So it was tolde her that he

was in pryson in the castell of Parys for fyue hon
dred frankes in whiche he was bounde for a vyage
that he dyde in armes as he dyde ofte tymes. Ha
sayd the noble lady What shame is this to ỹ realme to suffre suche a man to be an houre in pryson for dette. And than she toke the chapellet of golde that she had vpon her hede/ryght ryche and fayre/ and put vpon yet in stede of that a chapellet of peruencle/and so she toke it to a certayne messagere & sayd. Go and put this chapellet in plegge for that he oweth/and that he be delyuered anoue and come heder/the whiche thynge was done of the whiche she was gretely praysed.

¶Of pryncesses & of ladyes of Fraũce. Ca. lxvij.

AND Xpine sayd thus. Madame sythe that ye haue remẽbred this lady that is in my tyme and are entred to the same pourse of ladyes of Fraunce a bydynge in that coũtre. I pray you that it please you to saye somwhat of them that ye seme ought to be sayd/& yf ye thynke ỹ it be good that they maye be harboured in our cyte. For whe refore ought they to be forgotten as thoughe they were straungers. Answere. Xpine I answere the certaynely that I se many of thẽ ryght vertuous/ and it pleaseth me wel ỹ they be of our eyterzeynes And fyrst of all shall not be refused/there the noble quene of Fraunce Isabell debauere/nowe by the

grace of god reygnynge in whom there was ne-
ther founde no cruelte nor extorcyon ne none euyl
vyce but alway in good loue & benygnyte to her
subiectes. ¶ Ne ought not gretely to be prayſed
ỹ fayre yonge/good & wyſe duchelle of Berry wy
fe of duke Johñ late ſone of kynge Johñ of Frañ
ce & broder of ỹ wyſe kynge Charles/ỹ whiche no
ble duchelle bare herſelfe ſo wyſely & chaſte in the
floure of her youthe ỹ all ỹ worlde prayſed her of
grete vertue. what ſholde I ſay to ỹ of ỹ duchelle
of Orlyaunce wyfe of Lewes ſone of Charles ỹ
wyſe kynge of Fraũce late doughter of ỹ duke of
Myllayne/of whiche prudent lady ye myght tell
ỹ ſtronge & conſtaũte courage of grete loue to her
lorde/aduyſed in gouernaunce/juſt to euery mã
& wyſe of her behauoure. ¶ what is there to ſaye
of ỹ duchelle of Burgoyne wyfe of duke Johñ ſo-
ne of Phylyp/late ſone of kynge Johñ of Fraũce/
was ſhe not ryght vertuous true to her lorde be-
nygne in herte/& in her countenaunce/good in cõ
dycyons & without ony vyce. ¶ The counteſſe of
Cleremount doughter of ỹ duke of Berry aboue
ſayd of his fyrſt wyfe & maryed to ỹ erle of Clere-
mount ſone of ỹ duke of Burbon abydynge ỹ du-
chy/is not ỹ tale of her ſuche ỹ perteyneth to be to
euery hygh prynceſſe of ỹ gret loue of her lorde wel
manered in all thynges wyſe/& her vertues appe
red lyke to her countenaunce & honourable porte
& this is ſhe ỹ ỹ loueſt ſyngulerly amonge others
as moche for her vertues as for ỹ grete benefey-

tes of her/stretched vnto ꝯ by charyte & good loue
ꝯ arte beholdynge therto. The Duchelle of Holã-
de & countelle of Heynaulte doughter of ꝯ aboue
sayd Philyp & syster of hym ꝯ is nowe/ought not
ꝯ lady to be put amõge ꝯ good ladyes true in cou
rage/ryghtwyse in gouernaunce/charytable/& so
ueraynely deuoute to godwarde/& to say shortly
all good. ¶ The duchelle of Burgon / ought she
not to be remembred amonge ꝯ praysed ladyes/&
ryght worshypfull worthy to be prayed in al thꝯ
ges/what sholde I say/I must occuppe longe ty-
me to tell all theyr grete bountees. ¶ The good
lady & fayre & ryght a noble woman countelle of
Saynt Poule/doughter of ꝯ duke of Bar/ cosyn
germayne of ꝯ kynge of Fraunce wel ought to co
me in place amonge others. ¶ Also she ꝯ thou lo-
uest well Anne doughter somtyme of the Erle of
Marche & syster to hym ꝯ nowt is whiche is ma-
ryed to the broder of ꝯ quene of Fraunce Lewes
de bauyere empeyreth not ꝯ company of thẽ ꝯ ha
ue grace & be worthy of prayslynge/ for to god & ꝯ
worlde her vertuesben accepted. ¶ Of other cou
telles & baronnelles ladyes & gentylwomẽ/ bur-
geyles/wyues & of al estates there ben ynowe bo
the good & fayre maulgre ꝯ euyll sayers ꝯ god be
worshypped whiche maynteyne thẽ & amẽde thẽ
ꝯ do amysse/& of this thyng doubte not ꝯ cõtrary
For I afferme ꝯ for certayne thoughe ꝯ many mẽ
as euyl sayers & enuyous say ꝯ cõtrary. & Xpine
answered/thã certes madame this I sayd of you

is to me a souerayne Joye. And she answered me. Dere frende nowe I haue suffycyently done myne office in ỳ Cyte of ladyes / as in makynge ỳ kayze palays & kayze mansyons / & I haue peopled it w̄ nobles grete rowtes of all estates whiche is nowe fulfylled / nowe come my syster Justyce whiche shal perfourme ỳ surplus & so ỳ shalte be suffysed.

Cp̄ine speketh to all pzyncesses ladyes / & to all women. Ca. .lxviij.

MOst doubted excellente & wozshyp full pzyncesse of Fraũce and of euery coũtree / all ladyes gentyll women / & generally al women / whiche loueth / loued / and shal loue vertue and good condycyons. As moche those ỳ ben passed as those ben nowe / & those ỳ are to come / be ye glad & make Joye in our newe Cyte / whiche thanked be god is al buylded foz ỳ moost parte / & nere hande peopled yelde ye thankes to god whiche hytherto hath con duyted me with grete laboure & studye & wolde ỳ a wozshypfull lodgynge foz a perpetuall dwellynge as longe as ỳ worlde shall last were made by me in ỳ cloystre of a cyte stablysshed / to whiche I am come hytherto / hoppynge to go forthe to ỳ cõclusyõ of my worke / by ỳ helpe & comforte of dame Justy ce / whiche after her pzomyse shall be to me helpe w̄ out beynge wery tyll it be closed & al parfytely ma de. Nowe pzay foz me my moost doubted ladyes.

Here endeth ỳ seconde parte of this boke.

Here begynneth the table of ỹ thyrde parte of this boke/the whiche speketh howe & by whome the hyghe batymentes of ỹ towres of ỹ Cyte of Ladyes were perfourmed/& what noble ladyes were chosen for to dwelle in ỹ hyghe & grete palays and hyghe dongeons.

The fyrst chappytre telleth howe Justyce ledde the quene of heuen to enhabyte & lordshyp in the Cyte of Ladyes.Capitulo. Primo.

Also of the systers of oure Lady and of Mary Magdaleyne.Ca. secundo.

Also of saynt Katheryne.Ca. iij.

Also of saynt Margarete.Ca. iiij.

Also of saynt Luce.Ca. v.

Also of saynt Martyne.Ca. vj.

Also of another saynt Luce.Ca. vij.

Of saynt Justyne & other vyrgynes.Ca. viij.

Also of the blessyd Theodosyne/ and of saynt Barbara/and saynt Dorothe.Ca. ix.

Also the lyfe saynt Xpine.Ca. x.

Also of dyuers sayntes whiche sawe theyr chyldren martyred before them.Ca. xj.

Also of saynt Maryne the vyrgyne.C. xij.

Also of the blessyd Eutrosyne.Ca. xiij.

Also of ỹ blessyd anastase & her telawes.ca.xiiij

Of the.iij.systers vyrgynes.Ca. xv.

Also of the noble Athalye.Ca. xvj.

Also of saynt Affre.Ca. xvij.

Of dyuers noble ladyes whiche serued & herboured ỹ apostles & other dyuers sayntes.ca.xviij

Also in ỹ ende of this boke Xpine speketh to the ladyes.Ca. xix.

Here begynneth the thyrde parte of the boke of the Cyte of Ladyes / Whiche telleth howe and by Whome the hyghe bataylementes of the towres Were made & perfourmed / & What noble ladyes were chosen to enhabyte the hyghe palays and ỹ hyghe dongeons.



¶ The fyrst chappytre telleth howe Justyce ledde the quene of heuen to enhabyte and lordeshyp in the Cyte of ladyes. Capitulo. Primo.

AND then my lady Justyce dreWe her towarde me in her hyghe manere & sayd thus. Xpine to saye ỹ ryght way It semeth me Well ỹ after thy possybylyte with the helpe of my systers so that thou hast knoWne to put in Werke thou hast Wrought Well and fayre in the buyldynge of the Cyte of Ladyes. And fromc hense forthe it is tyme ỹ I entremete me of the surplusse so as I haue promysed the. That is to knoWe to brynge thyder and lodge the mooste excellent and blessyd quene amonge all Women With her noble company so that the cyte maye be lordeshypped and gouerned by her/and enhabyted With a grete multytude of noble ladyes of her courte and of her meyny For I se the palays and the hyghe mansyons redy and arayed/and al the stretes couered to receyue her and her ryght honourable and excellente rowte and assemble. NoWe come on then ye pryncesses/ladyes/and all Women before/to receyue this lady With grete Worshyppe and reuerence. Whiche is not onely your quene/but she Whiche hathe domynacyon and lordeshyp aboue al puysaunce after here onely sone that she bare and conceyued of the holy ghost/and Whiche is ỹ sone of

god the fader. But it is good reason ꝑ this mooste hyghe & excellent pryncesse be mekely prayed by ꝑ assemble of all ladyes & Women ꝑ it please her of her grete mekenesse to dwelle here alowe amonge them in theyr Cyte & congregacyon Without hauynge them in dysdayne for the regarde of her hygnesse towarde theyr lytellnesse. But it nedeth not to doubte ꝑ her mekenesse Whiche passeth all others & her benygnyte more than aungelyke ne Wyll not suffre her to make refuge to dWelle & enhabyte in ꝑ Cyte of ladyes aboue all other Womē in ꝑ palays ꝑ my lyster ryghwysnesse hath ordeyned for her Whiche is all made of glorye & of prayslynge. Nowe come on then al Women w̄ me & say We thus here. ¶ We salute ꝑ With ꝑ same salutacyō ꝑ the aūgell brought to ꝑ / ꝑ Whiche ꝑ hast moste agreable aboue al other salutacyōs saynge to ꝑ. (Aue Maria). All ꝑ deuoute kynde of womē beseche the mekely ꝑ thou abhorre not to dWelle amonge them by grace & pyte as theyr defenderesse / & protectryce / & keper ayenst all ꝑ assaultes of ꝑ enemyes & of the World / & ꝑ they may drynke of ꝑ well of vertues ꝑ floweth fro ꝑ / & to be refresshed / so ꝑ synne & all vyce be to them abhomynable. Nowe then come on our heuenly quene / tēple of god / selle & cloystre of ꝑ holy ghost / habytacle of ꝑ Trynyte / Joye of aungelles / Sterre & redresse of them ꝑ ben out of ꝑ ryght way / hope of al true byleuynge people. O blessyd lady What is he so outragyous ꝑ euer dare thynke or put out of his

mouthe ỹ the femenyne kynde is foule consydered thy dygnyte/for thoughe all the doynges of Women were euyll/so palleth & surmounteth ỹ lyght of thy goodnesse all the euyll ỹ may be. And When god Wolde chose his spouse in this kynde for thyne honoure ryght excellent lady. All men ought to be Ware/not onely to blame Women but to haue thē in grete reuerence. ¶ The answere of the blessyd quene is thus Justyce ỹ ryght Welbyloued of my sone/With ryght good Wyll I shall dWell & abyde amonge my systers and frendes the Women. For reason/ryght Wysnesse/and thyselfe Wolde that I dyde so/and nature enclyneth me therto / for they serue me/prayse me/and Worshyp me Without seasynge. So I am and shall be euermore the heede of the kynde of Women. For this thynge was euer in the thought of god the fader preparate / and ordeyned in the counsayle of ỹ Trynyte ¶ Then answered Justyce With all the Women / Lady thankynges/and praysynges be gyuen to the by the infynyte Worldes. Now We lady saue vs/and pray for vs to thy sone Whiche nothynge the refuseth.

¶ Of the Systers of our Lady & of Mary Magdaleyne. Ca. secundo.

NOwe ỹ Empresse is lodged With vs whether the euyll sayenge Janglers wyl or no. And nowe ought ỹ blessyd systers to put in/& saynt Mary Magdaleyne With them/Whiche made her

company without leuynge her in the tyme of the passyon of her sone ryght nyghe the crosse. O the grete faythe of women & grete loue whiche neuer lefte ỳ sone of god quycke nor deed whan he was abandonned & forsaken of his apostles / and it appered well ỳ god reproued not the loue of womẽ as it were a frayle thynge as some men wyll say when he put so grete loue in the herte of ỳ blessyd Mary Magdaleyne & of other ladyes as it appered and that it proued so moche.

¶ Of saynt Katheryne the holy vyrgyne. Ca. iij.

TO make company with ỳ vyrgyne quene of heuen / & prynceesse of ỳ Cyte of Ladyes / we must lodge w̃ her the blessyd vyrgynes & holy ladyes in the wynge howe god hath proued the kynde of women / by that that the same wyse that he gyuen vnto men he hath gyuen vnto women for to vnderstande in theyr ponge and tendre age for to be constaunte and stronge in sufferynge horryble martyrdomes for ỳ holy lawe / the whiche ben crowned in glorye of whome the fayre lyues ben of good ensample to here to euery euery woman aboue all other wysdome / & therfore they shall be ỳ superlatyue degre of our Cyte And fyrst as a ryght excellent ỳ blessyd Katheryn whiche was doughter of kynge Costes of Alexãdre. This blessyd vyrgyn was lefte to be heyre of her fader in the age of. xviij. yeres / & notably she

gouerned her & her heritage/ she was a cristē wo
mā & all gyuen to god refusynge all other marya
ges. It happened that in to the cyte of Alexandre
was come ỹ Emperour Maxencyus the whiche
on a day of grete solempnyte of his goddes had
made to aray grete appareyle to make solempne
sacrifyse. Katheryne beynge in her palays herde
the noyse of beestes ỹ were arayed to do sacrifyse
& grete noyse of instrumentes/ & as she had sente
to knowe what it was. And it was reported to
her that ỹ Emperour was in the temple to do sa-
crefyse anone she wente & began to correcte ỹ Em
peroure of ỹ errour by many wyse wordes/ & as
she was a grete clerke & had lerned sciences be-
gan to proue by good reasons of Philosophye ỹ
there was but one god maker of all thynges/ & ỹ
he ought to be worshypped & none other. When ỹ
Emperour herde this mayden whiche was so no
ble & of so grete auctorite thus speke / & whiche ỹ
was so fayre was all admeruaylled & wyste not
what to say but entended to beholde her/ so he sen
te al aboute to seke philosophres in all ỹ londe of
egypte/ so there came before hym .l. philosophres
whiche helde thē right euyll contente when they
knewe the cause wherfore they were brought thy
der. And sayd that lytell wytte had moued them
to trauayle frome so farre coutrees for to dysputе
with a mayden/ and to telle shortely when ỹ day
of theyr dysputacyon was come/ the blessyd ka-
theryne ledde theym forthe so with argumentes/

that they were all ouercome and coude not assoyle her questyons for ꝑ whiche ꝑ Emperoure was passynge wrothe with them/but all that auayled no thynge. For by the grace of god & by the holy wordes of the vyrgyne they were all conuerted & confessed the name of Jhesu Crist/ for the whiche despyte the Emperoure made them all to be brente & the holy mayden conforted them in theyr martyrdome/and assured them to be receyued in perpetuall glory & prayed god that he wolde kepe them in the veray fayth. And so by her they were put in ꝑ nombre of the blessyd martyrs. And suche a myracle god shewed in them ꝑ the fyre neuer hurte theyr bodyes ne theyr clothes but that they bode al hole after the fyre was done wout losynge of ony heere of theyr heedes/but it semed that all were on lyue /The tyrraunte Maxencyus whiche gretely coueyted the holy vyrgyne katheryne for her beaute began to flatter her/ ꝑ she sholde tourne to his wyll/ But when he sawe that it auayled nothynge he tourned hym to his manasynges and then to tourmented and made her to be beten cruelly and after to put her in pryson without vysytynge of ony persone ꝑ space of .xij. dayes without mete or drynke trowynge to haue made her dye for hongre. But the aungelles of our lorde were with her whiche comforted her & after the .xij. dayes she was brought before the Emperoure / and he sawe her more fresshe and hole than she was before/ and trowed that she had ben vysyted. So he commaunded the

keperꝭ of the pꝛyſon to be tourmented/but Kathe
ryne whiche had pyte on them affermed that ſhe
had no comfoꝛte ſaue onely from heuen. The Em
peroure wyſt not what harde tourmentes he my
ght make to tourment her. And by the counſayle
of his pꝛouoſte he lete make wheles full of raſou=
res whiche tourned one ayenſt another / & what
ſomeuer was in the myddes was al cutte of/and
byt wene theſe wheles he made put ſaynt Kathe=
ryne all naked whiche alwaye woꝛſhypped god
with Joyned handes. Then the aungelles of god
came and defended her/ whiche bꝛake the wheles
with ſo grete ſtrengthe that all the tourmentou=
res were ſlayne with them. And when the Empe
roures wyfe vnderſtode theſe meruaylles ỹ god
made foꝛ ſaynt Katheryne ſhe was conuerted / &
blamed the Emperoure of that that he dyde/ and
then ſhe wente and vyſyted the holy vyꝛgyne in
the pꝛyſon and pꝛayed her that ſhe wolde pꝛay to
god foꝛ her. Foꝛ the whiche deſpyte ỹ Emperoure
made to tourmente his wyfe and to dꝛawe of her
pappes/and the vyꝛgyne ſayd to her. Doubte ye
not ỹ tourmentes noble quene foꝛ this daye thou
ſhalte be receyued in the Joye without ende. And
then the Emperoure made his wyfe to be heeded
and a grete multytude of people that were con=
uerted. The Emperoure requyꝛed Katheryn that
ſhe wolde be his wyfe/and when he ſawe that ſhe
was refuſynge to all his petycyons wente & ga=
ue his ſentence that ſhe ſholde be heeded. And ſhe

made her prayer prayng for all them that had re membraunce on her passyon/and for theym that called her name in theyr trybulacyons that god myght be theyr helpe & socoure. A voyce came fro heuen whiche sayd ỹ her prayer was herde. So she made an ende of her martyrdome and in stede of blode there ranne mylke out of her body. And ỹ aungelles toke her holy body & bare it to ỹ moun te Synay whiche is .xx. dayes Journey fro thens And there they buryed her / at the whiche tombe god hath done many myracles whiche I let passe for shortenesse. And of the same tombe there ren= neth oyle whiche heleth many syke men and god anone after punysshed the Emperoure ryght hor ribly.

Of saynt Margarete. Ca. iiij.

We shall not forgete also ỹ blessyd vyr gyne saynt Margarete of whome ỹ Legende is knowne full well howe she was borne in Antyoche of noble kynrede/introducte in ỹ faythe whē she was ponge of her nouryse / of whome ryght humbly she wente euery daye to kepe the shepe/ wherof it happened ỹ Olybryus whiche was ste= warde with the Emperoure sawe her in goynge by and coueyted her. So he sente to fetche her / & for that that she wolde not consente to his wyll/

and that she tolde hym that she was a cryste̅n wo
man/he made her to be strongly tourmented/be=
ten and pryson̄ed in the whiche pryson for that ꝑ
she felte her tempted she requyred that she myght
se hym vysybly that soo moche euyll pourchased
her. And then came an horryble serpente whiche
gretely made her aferde and swalowed her. But
she made the sygne of the crosse and anone the ser
pente brake/and after she sawe at a corner of the
pryson a blacke fygure as of a man of Ethyope/
And then Margarete wente boldely and coniu=
red hym/and he couched vnder her feete/and she
sette her feete vpon his throte/and he cryed with
an hygh voyce/mercy. The pryson fulfylled with
clerenesse Margarete was comforted of the aun
gelles/and then she was tourmented agayne be=
fore the Juge/the whiche when he sawe that all
his ammonycyons aduayled hym not/made her
to be tourmented more than she was before. But
the aungelles of god came and brake all the tour
mentes/and the vyrgyne lepte awaye from it all
hole/and there was grete foyson of people cõuer=
ted. And when the false tyraunte sawe that he or=
deyned ꝑ she was heeded. But she made her ory=
son fyrste/and prayed vnto almyghty god for all
theym that remembred her passyon/and all they
that prayed vnto her in theyr trybulacyons/and
for women grete with chylde that almyghty god
wolde grauute vnto them theyr petycyon. And ꝑ
aungell of god came & tolde her that her prayers

were herde and that she sholde go in the name of god to receyue the palme of the victory/and then she stretched forthe her necke and was heeded/& the aungelles bare her soule to heuen. ¶ This false Olybryus also made to tourmente the holy vyrgyne named Regyne/whiche was ryght yonge of the age of.xv.yeres for that that she wolde not accorde to hym/and she conuerted moche people with her holy prechynge.

¶ Of the holy vyrgyne saynt Luce. Ca. v.

The biessyd saynt Luce whiche was borne in Rome ought not to be forgeten in our letanye/ þ whiche was rauysshed of þ kynge Aceya of Barbary. And when he was in his countre he troued to haue defouled her. Then she by the vertue of god began so to preche vnto hym þ he meruaylled of her wytte and lefte her & sayd þ she was a goddesse & helde her in grete worshyp and reuerence in his palays. And ryght reuerently he estabyssched her dwellynge for her and her meyny/and ordeyned that no man sholde repayre thyder to hurte her or trouble her. And she without seasynge was in fastynges and in orysons & ledde ryght an holy lyfe prayenge for her hoost þ it myght please god to enlumyne hym with the lyght of his holy faythe/and her hoost asked counsayle of her in all his doynges/and he toke it wel

What so euer she counsayled hym/When he wente to the werre he prayed her that she wolde praye to her god for hym/and she blessyd hym/and he came agayne as ouercomer of his enemyes/ Wherfore he wolde worshyp her as a goddesse & wolde haue made to buylde a temple for her but she sayd that he sholde beware therof and that there was not but one god/& that she was a symple synner and thus she was by the space of.xx. yeres perseuerynge in holy lyfe. So she had it by reuelacyon of our lorde that she sholde retourne to Rome/ & there she sholde accomplysshe the terme of her lyfe by martyrdome/& she tolde it to the kynge Whiche was ryght full of sorowe for it/and answered her and sayd. Alas yf thou parte frome me/ myne enemyes wyll assayle me/& I shall lose my good fortune When I shall not haue the. And she sayd to hym/thou kynge come with me/ and leue thyne erthely royalme/for thou arte chosen to posses a more noble kyngdome Whiche is without ende And he anone lefte all that he had & wente with the holy vyrgyne not as a lorde but as a seruaũte And When they were come to rome/and she was knowne that she was a crysten woman/she was taken & brought to her martyrdome. Of the Whiche thynge the kynge Aleya was ryght sorowful and ranne aboute and wolde haue reuenged her after his power/yf the holy vyrgyne had not bydden hym the contrary/soo he wepte tenderly and cryed that they were cursed people to do so moche

euyll to the holy vyrgyne of god. And when it came that one sholde smyte of the heede of ỹ blessyd vyrgyne/ỹ kynge went to put his heed by hers/ cryenge I am a cristen man/& I offre myne heed to Jhesu Cryst god & maker of all thynge whom that holy Luce worshyppeth. And soo they were bothe heeded togyder and crowned in glory/and xij. other with theym that were conuerted by the holy vyrgyne saynt Luce wherof the feest of them is halowed togyder in the. viij. kalenders of Jule

¶ Of ỹ blessyd vyrgyne saynt Martyne. Ca. vj.

The blessyd vyrgyne Martyne maye not be forgoten. This blessyd mayde was borne in Rome of ryght noble kynred. The Emperoure wolde constrayne her to be his wyfe bycause of her beaute/and she answered I am a cristen woman offred to god alyue whiche delyteth hym in chaste bodyes and in clene herte/and to hym I do sacrefyse and commende me. And for despyte of these wordes the Emperoure made her to be ledde to the temple to constrayne her to worshyp the ydolles/and she kneled downe and her eyen towarde heuen/lyftynge vp her Joyned handes made her orysons to god / and anone the ydolles fell downe all to corne/the temple brake / and the prestes of the temple of ydolles were slayne/ and the deuyll that was in the ydoll cryed & confessed

that the holy vyrgyne Martyne was the veray
seruaunt of god. The tyraunte Emperoure for to
reuenge his goddes made her to be cruelly tour-
mented/in the whiche god appered to her & com-
forted her/and she prayed for them ỹ tourmented
her somoche that they were conuerted by her me-
rytes/and grete foyson of people also. Of ỹ whi-
che thynge the Emperoure was worse dysposed
than before and made her to be tourmented mo-
re and more of dyuers tourmentynges and cruel
But those that tourmented her thought verely ỹ
they saw we god and his sayntes before her/ & they
asked mercy of her and were conuerted. And soo
as she was in oryson prayenge for them a lyght
came rounde aboute them/and a voyce was her-
de from heuen that sayd I spare you for the loue
of my ryght welbyloued Martyne. And then the
prouost cryed to them for that they were conuer-
ted and sayd. O fooles ye are deceyued by this en
chauntresse Martyne. And they answered With-
out drede. Nay thou arte deceyued by the dyuyll
ỹ dwelleth within the/for thou knowest not hym
that made the. And the Emperour wrothe out of
measure cõmaunded them to be hanged / & theyr
flesshe to be al to torne/& they receyuynge martyr
dome Joyfully prayed god. And the Emperour
agayne made martyne to be dispoyled al naked &
her flesshe whyte as lylye ỹ made them abasshed
for her grete beaute/& When the Emperour Whi-
che coueyted her had longe tyme counsayled her/

and sawe that the Wolde not obaye / made her to be cutte al aboute / and out of her Woundes there came myke for blode / and yelded grete swetnesse & yet he Woode on her made to stretche her abrode and raced her With hokes and brake all the body so moche that they that tourmented her Were al Wery and god kepte her that she sholde not dye so soone / to the entente that the tourmentoures myght haue cause to be conuerted the Whiche began to crye Emperoure We Wyll do no more / for the aungelles beteth vs With chaynes. And then there came ne We tormentoures to tourment her and anone they Were deed / and the Emperour confused Wyste not What to doo / but made her to be stretched to brenne her With brennynge grees / & alWaye she glorifyed our lorde / and there came out of her mouthe ryght grete swetnesse / & When the tyrauntes had tourmented her so moche that they Were ashamed they cast her in a derke pryson And Emenyon the cosyn of the Emperoure Went to loke in to the pryson / and he sawe Martyne enuyronned With aungelles set in a trone ryght Well arayed and there Was grete clerenesse With many dyuers songes ryght melodyous / and she helde a table of golde in ỹ Whiche there Was Wryten. My lorde swete Jhesu cryst so moche by thy Werkes praysed in thy blessyd sayntes Emenyon gretely admerueyled of this thynge Went to tell it to the Emperoure Whiche answered ỹ he Was deceyued by her enchaūtementes / in ỹ morynge

the tyraunt made her to be taken out of pryson / &
euery body meruaylled of that þ she was all hole
thrughe whiche many was conuerted. At the last
he made her to be ledde to the tymple to constray
ne her to do sacrefyse to the false goddes. Then þ
deuyll began to braye and sayd; alas alas I am
confounded / and the holy bryzgyne commaunded
hym to come out and that he sholde shewe hym
in his owne lewde lykenesse / and anone there ca-
me a grete thondre with lyghtnynge / that came
from heuen and brake the ydoll and brente þ pree
stes. And then the Emperoure was woode with
her & made her to be stretched abrode & raced all þ
fiesshe of her body with combes of yron / and she
alway worshypped god / and when he sawe that
she dyed not he made her to be put to wylde bee-
stes to be deuoured and a grete lyon that had not
eten in thre dayes came to her and bowed hym to
her and laye downe by her as it were a lyteil dog
and lycked her woundes / & she thanked our lorde
in sayuge. Blessyd be thou almyghty god that by
thy vertue hast modered the cruelte of wycked be
stes. The tyraunte wrothe with this thynge com
maunded that the lyon sholde be put agayne in
to his caue / and þ lyon dressed hym by grete wra
the and made a lepe and sleye Emenyon the Em
peroures colyn of the whiche thynge he was ry-
ght sorowfull and commaunded her to be cast in
to the fyre / and she beynge within with a Joyful
chere god sente a grete wynde that put away the

Cyte of La. [T.j.]

fyre aboute her & brente them that tourmẽted her
The Emperoure commaunded that the heere of
her heed sholde be cutte alwaye Which was ryght fayre and longe sayenge that the enchauntementes was in her heeres. And the byrgyne sayd to hym. Thou takest a waye the heeres Whiche is an ornamente of Woman as the apostle sayth & god shall put the out of thy reygne and pourcue ꝑ and thou shalte byde the dethe With grete sorowe and payne. Then he made her to be enclosed in a temple Where his goddes Were / and nayled the doze & sealed it With his owne sygnete. And whē thre dayes Were past he came agayne and founde his goddes all ouerthrowne and the holy byrgyne playenge With aungelles hole and sounde. The Emperoure asked her What she had done wt his goddes / and she sayd ꝑ vertue of Jhesu cryste hathe ouerthrowne them and confounded them. And then he commaunded that one sholde cutte her throte / thē there Was herde a voyce that sayd Martyne byrgyne for that that thou hast fought for my name thou shalte entre in to my kyngdome amonge my sayntes. And thou shalte enioye With me euerlastyngly. And thus ended ꝑ blessyd Martyne / and then came the byssh̄oppe of Rome With all his clargye & buryed ꝑ body honourably in ꝑ chyrche. And ꝑ same day ꝑ Emperoure Alexander was smyten With suche a sorowe ꝑ he ete his owne flesh̄e & gaue hymselfe to the dethe.

¶ Of saynt Luce of Syracuse. Ca. vij.



Nother vyrgyne Saynt Luce there
was in the Cyte of Syracuse/and so
as she prayed at ỳ sepulture of saynt
Agace for her moder Whiche was sy
ke/she sawe saynt Agace in a vysyon
in the myddes of aungelles arayed in precyous
stones Whiche sayd to her. Luce my syster deuou-
te vyrgyne Wherfore requyrest thou of me ỳ thou
mayst gyue to thy moder thyselfe I tell the for cer
tayne ỳ so as ỳ cyte of Cathonyas is lyfted vp by
me/so shall the cyte of Syracuse be Worshypped
by ỳ. For thou hast arayed to Jhesu cryst delecta-
ble Jewelles in thy clennesse. Luce roise vp/& her
moder Was hole/and she gaue al that she had for
goddes sake/and after ended her lyfe by martyr-
dome/and amonge other martyrdomes that she
had/ỳ Juge manaced her to make her to be ledde
to ỳ place Where ỳ leWde Women vsed theyr lyfe.
& there she sholde be defouled in the despyte of her
spouse/& she answered. The soule shal neuer be de
fouled Wout consente of ỳ mynde. For yf thou ma
ke me to be corrupted by force my chastyte/& my
dyctory shall be doubled therby/& so as they Wol-
de lede her to ỳ place aboue sayd/she Was so heuy
ỳ for no horse nor other bestes ỳ sholde drawe her
thyder myght not be remoued & they put cordes
on her fete to drawe her forthe but she Was so sta
ble as it had ben an hylle. And at her passynge she
prophesyed that that Was to come to the Empe-
roure. Also the gloryous vyrgyne saynt Benet

borne in rome is worthy of grete reuerence. She had with her .xij. virgynes conuerted by her predycacyon. She desyred to encrease by prechynge the crysten relygyon. So she departed & her company and preched and conuerted moche people without hauynge ony drede for god was with them and by the wyll of god they were departed in sondre and stretched them in dyuers countrees to ꝑ entente that euery of theym myght profyte / and as this holy virgyne had conuerted dyuers coũtres and encreased the faythe of our lorde / she ended her lyfe by the palme of martyrdome / and on ꝑ same wyse dyde her holy felawes. ¶ And sayne Faulte was not of lesse perfeccyon of the age of .xiiij. yeres / whiche for that that she wolde not do sacrefyse to the ydolles / the Emperoure Maxymyon made her to be sawed with a sawe of yron But as the sawyers sessed not sawynge fro the houre of tyerce anone to the houre of noone and they myght not entame her / and they sayd to her by what vertue hast thou holden vs by thyne enchauntementes soo longe here without doynge ony thynge / and the holy virgyne Faulte began to preche to them of Jhesu Cryst and of his lawe and so conuerted them. The Emperoure had grete indygnacyon hereof and made her to be tourmented with dyuers tourmentes / and amonge others he made to nayle her heed with a thousande nayles lyke to the helme of a knyght / and she prayed for them that dyde her persecucyon. And

the prouost was conuerted by that that he sawe þ heuens open & god syttynge with his aungelles and when saynt Fauste was in þ cawdron of wa ter boylynge þ sayd prouost began to crye. Thou holy seruaunt of god ne go thou not without me and lepte in to the cawdron / and when the other twayne that he had conuerted sawe þ they lepte in to the cawdron also / of whiche the water boy= led ryght feruently / and the holy Fauste touched theym / and they felte no maner of euyll. And she sayd I am in the myddes as it were a vyne beryn ge fruyte / as our lorde sayth / where there ben two or thre assembled in my name I am in þ myddes of them. And then there was herde a voyce from heuen that sayd. Come to me my blessyd dyzgyne the fader hath asked for you / and they that herde this thynge yelded vp the ghost ryght Joyously.

¶ Of saynt Julityne. Ca. viii.

The holy dyzgyne Julityne borne in Anthyoche yonge and of souerayne beaute ouercame the deuyll whiche was called vp by þ callynge of a ny gromancere that he sholde do so mo che that she sholde consente to the wyll of a man that was gretely taken with her loue / and lefte her not in peas. But for that that by prayers nor by promyses he coude doo nothynge / he trowed

that the deuyll sholde helpe hym but it auayled hym not/for the glorious Iustyne chased the enemy dyuers tymes/whiche that put hym in dyuers fourmes to tempte her. But he was ouercome of her and wente his waye confused. And at the last she ended her lyfe by martyrdome and conuerted the sayd nygromancere that was called Cyprien and had ben a man of ryght a shrewde lyfe/but by her he was put in a good lyfe/and dyuers others were conuerted by ꝑ sygnes ꝑ god shewed in her.

¶ Also ꝑ blessyd virgyne Eulalye borne in Spayne of the age of .xij. yeres stale a waye from her fader and moder that helde her in close for that that she neuer stynted to speke of our lorde Jhesu cryst so she fledde by nyght/and wente and cast downe the ydolles of the temples to the erthe/and cryed to the Juges that dyde so moche persecucyon to the martyres that they were deceyued/and that in that fayth she wolde dye/so she was put in ꝑ nombre of the knyghtes of Jhesu cryste/and had many grete tourmentes/& there was moche people conuerted by ꝑ myracles ꝑ god shewed to her

¶ Also of another holy virgyne that was called Watre whiche was ryght sore tourmented for ꝑ fayth of Jhesu Cryste/and amonge her tourmentes she had her pappes raced frome her body/and after so as she was in the pyson god sente vnto her his aungell whiche that stablyssheb her helthe/wherof the provost was gretely abasshed. But he lefte not for that/but that he made her to

be greteby tourmented of dyuers paynes / and at the laste she yelded vp the spyryte to god / and her holy body lyeth nyght the Cyte of Raynes.

¶ Also the blessyd vyrgyne saynt Faythe suffred martyrdome in her youthe / and had many tourmentes. And our lorde crowned her and sente her a crowne of precyous stones by an aungell / and god shewed for her many meruaylles / by the whiche many people were conuerted. ¶ Also the holy and blessyd vyrgyne Marcyenne When one dyde worshyp to a false ymage of an ydoll / she toke the ydoll and threwe hym to the grounde and brake hym / for the whiche cause she was so moche beten that they lefte her for deed / and prysoned in a place / in the whiche place a false mynystre trowed to haue rauysshed her by nyght. But by grace deuyne there came a grete walle betwene her and hym that he myght not goo frome thens / the whiche was sene on the morowe of all the people / by the whiche there was moche people conuerted. This holy & blessyd vyrgyne hadde many dyuers tourmentes. But alwaye she preched of the name of Jhesu Cryste / and at the laste she prayed to god that he wolde take her vnto hym. And thus she ended her lyfe in her grete tourmente.

¶ Also the blessyd vyrgyne Saynt Eufenye also suffred moche for ỹ name of god / she was of good kynred & of noble shap of body. The prouost Pryseus counsaylled her that she sholde worshyp the ydolles / and forsake Jhesu cryste / & she by ryght

grete argumentes and ouercome hym so moche that he coude not assoyle her questyons wherof he had so grete wrathe that he was ouercome of a woman/and made her to be tourmented with ryght greuous and harde tourmentes. But thoughe ꝑ body of her were sore bruised her wytte alway encreased and peiued good wordes full of the holy ghost/and when she was tourmented the aungel of god defended her and brake the tourment/and tourmented the tourmentoures/and she with a gladde vysage went out all hole. The false prouost made to bete a fournoys of whiche ꝑ flame stretched out by.xl.cubytes of hyght/and made her to be cast in it and she sange within it prayslyng god ryght melodyously so hyghe ꝑ all people praysed her/& when ꝑ fyre was all consumed she came out sauf & hole. The Juge wrother thā he was made to bryng bremynge pynsons to drawe out her membres/but those that sholde haue done it were so afeerd that none durst touche her and all the tourmentes were all to broken. So ꝑ false tyraunte made to bryng fource lyons/and other.iij.wylde beestes but they worshypped her/and ꝑ blessyd vyrgyne beyrous to go to her god prayed hym that he wolde take her to hym/and then she ended without touchynge of ony of the wylde beestes.

¶ Of the vyrgyne Theodosyne/& saynt Barbara/and saynt Dorothe. Ca. ix.

The constaunce of the martyrdome of the blessyd Theodosyne cometh to our purpose Well to be remēbred This vyrgyne was ryght noble & of grete beaute of ỹ age of.xviij. yeres she by meruayllous wytte dysputed with the Juge whiche manaced her to tourment her yf she forsoke not Jhesu Cryst/and as she answered by godly wordes/he made her to be taken by ỹ heere and beten ryght sore/and she sayd to hym. Certes he is a caytyfe that wolde lordeshyp another and can not gouerne hymselfe. Alas to hym that hath grete charge to be fulfylled with metes and drynkes and hath no thought of the hongre cuyl for hym that wolde be warmed and wyll not clothe ne warme those that ben euyll clothed/wo be to hym that wolde haue rest & trauaylleth others euyll be it to hym that sayth all thynges ben his and he hathe receyued them of god/wo be to hym that wolde that one sholde do well and he doth all euyll. Suche worthy wordes sayd alwaye ỹ holy vyrgyne in her tourmente. ¶ But for that she had sorowe in her herte of the shame of that/ that her shamfast membres appered openly god sente her a whyte cloude that couered her al. And Urban the Juge manaced her more and more to whome she sayd. Thou shalt none of my meeses of my dyner that is ordeyned for me. And the tyraunt manaced her that he wolde corrupte her vyrgynyte/to whom she answered. Thou mana

eek to dwyne to be corrupcyon in me for god enha
byteth in ꝑ clene hertes. The prouost more Wode
than he Was made her to be cast in the see an he=
uy stone aboute her necke. And she borne vp With
aungelles & brought agayne to the londe syngyn
ge & bare the stone bytWene her handes / Whiche
Wayed moche more than herselfe. The tyraunte
made to lette go vpon her .ij. Leoperdes but they
lepte aboute her makynge her grete chere. At the
last the tyraunt ꝑ knewe not howe to do made to
smyte of her heed / & the soule departed fro her bo=
dy bysybly in ꝑ shappe of a Whyte dowue / shynyn
ge bryght / & the same nyght she appered to her fa
der & moder more clerer than the sone / crowned
With precyous stones accompanyed With many
vyrgynes holdynge a crosse of golde in her han=
de / & sayd to them. Se here What is the Joy that
ye Wolde haue put a Waye from me / and by ꝑ they
Were conuerted. Also in ꝑ tyme of Maxymyan
the Emperoure floured in vertues ꝑ blessyd vyr=
gyne saynt Barbara of noble lygnage & souerayn
ely sayre / her fader for bycause of her beaute had
shytte her in a toure / and she had inspyracyon of ꝑ
crysten faythe / & for that ꝑ she myght not be bap=
tysed of none other she herselfe toke Water & bap=
tysed her in the name of the fader & sone & the ho=
ly ghost. Her fader Wolde haue maryed her ryght
hyghly and she refused all maryages / and at the
laste she tolde that she Was crystened / and hadde
vowed her vyrgynyte vnto god / the fader Wolde

haue slayne her for that cause/and she fledde and escaped/and as her fader pourslued her to put her to the dethe/at the laste he founde her by ỹ techyn ge of a shepeherde whiche serched anone bothe hym and his beestes / and the fader ledde her to ỹ prouost the whiche for that that she dysobeyed al his commaundementes made her to be marty= red with many a greuous tourmente / and han= ged her by the feete/and she sayd to hym / caytyfe ne seest thou not that the tourmentes dothe me no harme/and he ryght wrothe made her pappes to be drawne frome her body / and in that estate made her to be ledde thrughe the cyte. And she al= waye gloryfyed god. But for that that she hadde shame that her vyrgynall body was sene all na= ked/our lorde sente her his aungell and heled all her woundes/and couered her body with a whyt= te clothe. And when she had ben ledde forth ynoū ghe one ledde her agayne before the prouost whi= che was wode when he sawe her all hole/and her face shynynge bryght/soo he made her agayne to be tourmented soo moche that he commaunded when he coude thynke of no mo tourmentes that her heed sholde be smyten of. And she made her oryson and prayed god that he myght be in the helpe of all them that requyred her in remembrañ ce and recorded her pallyon. And when she hadde all ended her oryson and prayer/ there was a voy ce herde from heuen whiche sayd vnto her in this wyse. Come vnto me my ryght dere welbyloued

doughter to reste the in the kyngdome of my fader and receyue thy crowne. And that that thou hast requyred shall be graunted to the so as she was gone vp vpon ꝑ hylle where she sholde be heeded Her cruell fader smote of her heed hymselfe. And as he came downe the hylle ꝑ fyre of heuen brent hym al to poudre. ¶Also ꝑ blessyd virgyne saynt Dozothe the same wyse suffred dyuers martyrdomes in Capadoce. And foꝛ that ꝑ she wolde not take no mā to housbande/and spake so moche of her spouse Jhesu Cryst. The mayster of the scoles Whiche was named Theophylus sayd to her in mockery When one ledde her to be heeded/that at the leest When she sholde be With her spouse that she Wolde sende to hym of the roses and apples of the gardyne of her housbande/ and she sayd that she wolde. Wherof it happened that as soone as she had made an ende of her martyrdome ryght a fayre ponge chylde as of ꝑ age of .iiij. peres come to Theophylus and brought With hym a lytell panyer full of sweraynly fayre roses and apples mernayllously Well smellynge and fayre/ & sayd ꝑ the virgyne Dozothe sente them to hym. Then was he gretely admernaylled foꝛ it Was Wynter in the moneth of Februarye/so he was conuerted & after was martyred foꝛ the name of Jhesu cryst ¶So of all other sayntes virgynes that ben in heuen by constaunce of martyrdome yt I wolde tell the ꝑ hystoꝛy sholde be ryght longe so as saynt Cecyle/saynt Agnes/saynt Agace/and infynyte

others/and yf thou wylte haue mo/go and behol de in the hystoryal myroure and there thou shalte fynde ynoughe. And I shall tell the yet of Saynt Cryspyne for that that she is thy godmoder / and is a vyrgyne of grete dygnyte I shall tell the lyfe of her more playne/whiche is deuoute and fayre.

¶ The lyfe of saynt Xpine vyrgyne and martyre. Capitulo. x.

The blessid vyrgyne saynt Xpine was of the cyte of Syre doughter of Urban mayster of the cheualrye/this lady for her beaute was kepte in close by ꝑ commaundement of her fader in a toure/and she had with her seuen maydens. And there her fader lete make a fayre oratory of ydolles nyghe to the chambre of Xpyne to the entente that she sholde worshyp them. But she that was so yonge as of the age of.xij.yeres was enspyred of the fayth of Jhesu cryst and made no force of the ydolles wherof ꝑ maydens meruaylled and often tymes they called on her to do oblacyon. And when she had taken ensence so as to make sacrefyse to the ydolles / she kneled towarde ꝑ Eest at a wyndowe and loked towarde heuen & encensed the immortall god. And the moost parte of the nyght she was at that wyndowe beholdynge the sterres and she waylynge besought god ryght deuoutely and prayed hym that he wolde be

her helpe agaynst all her aduersaryes. The mayden Whiche perceyued well that her herte was all in Jhesu cryste/ kneled before her often tymes with Joyned handes prayenge ꝑ she sholde not put her entente in a straunge god / but ꝑ she wolde worshyp the goddes of her fader and moder/ & yf that she were knowne al they sholde be destroyed. Saynt Xpine answered that they were deceyued by the deuyll whiche styred them to worshyp so many goddes/and that there was but one. At the last as her fader knewe ꝑ his doughter wolde not worshyp the ydolles he was ryght sorowfull and reproued her. And she sayd that with a good wyll she wolde offre to god of heuen/ & he trowed that she mente Jupyter and was ryght glad and wolde haue kyssed her/but she cryed & sayd/foule not my mouthe. For I wyll offre myne offrynge clene to god of heuen/and of erthe/and of ꝑ her fader was contente. And she wente in to her chambre & shytte fast the dore / & set her on her knees / & offred her holy oryson to god in weppynge / and ꝑ holy aungell of our lorde came downe & comforted her/ & brought her whyte brede & mete wherof she ete/for .iij. dayes she had no maner of mete nor drynke. After that saynt Xpine sawe at ꝑ wyndowes many poore crysten men beggynge at the fote of her toure/and she hadde nothynge to gyue them/and she wente to seke the Idolles of her fader whiche were of golde and syluer/ and she brake them all and gaue the peces to the poore men.

And when her fader knewe that thynge he bete her ryght cruelly/and she tolde hym playnly that he was deceyued to worshyp suche falle ymages and that there was but one god in Trynyte/the whiche she confessed/and other god wolde she not worshyp to dye therfore/Wherfore he was woode with her/and made her to be bounde with chaynes/and ledde her betynge her in dyuers places/ and after put her in pryson/and he sayd ỹ he wolde be Juge hymselfe of that cause. Soo he made her to be brought before hym on the morowe and manaced her with all tourmentes/yf she wolde not worshyp the ydolles/and after that that he sawe well that she wolde not tourne her entente for prayer ne for manaces/made her to be stryped all naked bothe armes and legges and beten so moche that.xij.men were wery of it/and she asked her fader alwaye yf he aduysed her not/& he sayd to her. Doughter naturall pyte constrayneth sore my courage to tourmente the so whiche arte my flesshe. But the reuerence and the faythe that I haue to my goddes constrayneth me to do it for ỹ that thou dyspysest theym. And the holy vyrgyne answered hym. Tyraunt whiche I ought not to calle fader/but enemye of myne holynesse/tourmente the flesshe hardely that thou haste engendred/and spare it not. For as for that thou mayst wel doo at thy pleasure/but as for the spyryte the whiche was made of my fader the whiche is in heuen thou hast no power in no wyse to touche it

by no temptacyon/for Jhesu cryst my sauyoure ke
peth hym. The cruell fader moze woode then he
was made to bynge a Whele that he had let ma-
ke/ and made this holy swete yonge mayden to
be bounde to it/ and to put fyze vnder/ and after
made to cast boylynge oyle grete plentye vpō her
body/and the Whele tourned vpon her/and all to
brake her/ but god the souerayne fader had pyte
on his seruaunt sente his aungell Whiche brake ꝑ
Whele all to peces/and slewe the tourmentoures
stauuched the fyze/and delyuered the bygyne ho
le and sounde/and slewe moze than a thousande
persones that behelde her Without pyte/ and the
aungelles of god came aboute her and comfor-
ted her. And her fader asked her/ tell me Who ha-
th taught the all the cursednesse. And sheanswe-
red/ Tyraunt without pyte/ haue not I tolde the
Well that my fader Jhesu cryste hathe taught me
this pacyence/and all the ryght Way in the fayth
of god alyue. And therfore despyse I all thy tour-
mentes. And I shall ouercome in ꝑ vertue of god
all the assaultes of the deuyll. And he ouercome ⁊
confused made to cast her in ryght an horryble ⁊
a derke pyson. And so as she Was there thynkyn
ge on the grete mysteryes of our lorde there came
to her. iij. aungelles With a grete lyght and brou-
ght her mete/ and comforted her/ and she yelded
thankynges to god. Urban Wyst not What to do
With her/⁊ lefte not to thynke before What tour-
mentes he myght do to her/at the last as all anoy

ed with her for to be delyuered of her made to put a grete stone aboute her necke and throwe her in to the see. But anone as they threwe her in to the see/the aungelles receyued her/and she wente vp on the water with the aungelles/and then Xpine prayed our lorde Jhesu cryst lyftynge vp her eyen to heuen that it myght please hym ꝑ she myght receyue ꝑ holy sacrament of baptyme in ꝑ same water whiche she had desyred so moche to haue. And then our lorde Jhesu cryst dessended in propre persone with a grete multytude of aungelles / & baptysed her and made her after his name Xpine/and crowned her/and shynynge sterre vpon her heed/ and sette her on the londe. And that same nyght Urban was tourmented with ꝑ deuyll and dyed myscheuously. And in ꝑ morynynge after she was founde prayenge in her faders halle in a corner. And thus this blessyd Xpine whiche god wolde receyue by matyrdome whiche she desyred ryght moche was ledde agayne by the tourmentoures in to the pryson. ¶ And ꝑ newe Juge named zyon whiche knewe well what was done to her/made her to come before hym & coueyted her for her beaute/but when he sawe that all his fayre wordes aduayled hym not he made her to be tourmented agayne and made to fylle a grete cawdron full of oyle and pytche and a grete fyre vndernethe it / & foure men tourmented her in the cawdron with grete hokes of yron/and the holy vyrgyne songe to god ryght melodyously and mocked the tour-

mentoures & manaced them with the paynes of
helle. And when the cruell Juge sawe ꝑ nothynge
auayled hym he made to hange her in the place
before all people by the heere of her heed / whiche
was longe and shynynge lyke golde. And the wo
men came rennynge aboute her whiche wepte for
pyte to se so yonge a mayden tourmented / & cryed
to the tyraunt sayenge. Thou vntrewe and cruel
man / how we myght the herte of a man haue suche
cruelte agaynst a mayden so fayre and so tendre /
thou arte worse than ony wylde beest / & all wol=
de haue ronne vpon hym. Then the Juge sayd to
her. Xpine frende thou shalte suffre no more tour=
mente / but come with me / and let vs worshyp ꝑ
soueraine god that hath susteyned the so moche /
he thought of Jupyter whiche they helde for theyr
soueraine god / but she thought all other wyse.
Then she sayd to hym / thou hast ryght well sayd
and I graunt the. And then he made her to be vn
hanged and ledde her to the temple / and grete foy
son of people folowed them / whē he had brought
her before the ydolles trowynge that she wolde
haue worshypped them / she kneled downe behol
dynge towarde heuen / & made her oryson to god
and then she rose vp and tourned her towarde ꝑ
ydoll and sayd / I saye to the thou wycked spyryte
whiche arte in this ydoll in ꝑ name of Jhesu cryst
ꝑ thou come out / & anone ꝑ wycked spyryte lepte
out & made a grete & a ferefull noyse by ꝑ whiche
all were so ferde that they fell downe to the erthe

And the Juge When he Was releued ſayd . Xp̃ine thou haſte moued our god almyghty/but for that that he hath pyte on ẏ/he is come out that he myght ſe his creature. And ſhe Was Wrothe With ẏ Worde/& reproued hym ſtrongly that he Was ſoo blynde that he kneWe not goddes vertue. So ſhe prayed god that the ydoll ſholde falledoWne al to poudre/ẏ Whiche thynge Was done/& by the Wordes and ſygnes of ẏ holy mayde there Were conuerted What of men & Women mo than. iij. thouſande. And the Juge ryght ſore aferde ſayd . Ik ẏ kynge kneWe that that is done agaynſt our god/ by the ſheWynge of this Xp̃ine/he Wolde deſtroye me myſcheuouſly/and then the Juge full of anguyſſ he Wared Woode and dyed. ¶ The thyrde Juge came after named Julyan / and made to take Xp̃ine and made his auaunt that he Wolde make her to Worſhyp the ydolles. But for al his myght that he coude do/he myght not make her remeue out of the place Where ſhe Was / ſo he lete make a grete fyre aboute her/& ſhe bode in ẏ fyre. iij. dayes and. iij. nyghtes/& there Were herde many dyuers ſWete melodyes/& the tourmentoures Were aferde by ẏ meruayllous ſygnes ẏ they ſaWe/ the Whiche thynges reported to Julyan he Wende to haue Waren Wode/& Whē ẏ fyre Was cõſumed ſhe came out al hole. The Juge made ſerpentes to be brought forth & made to caſt vpõ her. ii. aſpes & . ij grete colubres Whiche bote & venymed meruayllouſly/but theſe ſerpentes fell doWne at her fete ẏ

the hedes enclyned towarde her without doynge her ony herme. And then there were other .ij. horrybie serpentes let loose vpon her and they hanged them at her pappes & lycked her. And Xpine loked to warde heuen and sayd. I yelde the thankynges my lorde god Jhesu cryst whiche hast made me so worshypfully to be enhaunced by the holy vertues that these horryble serpentes knoweth thy dygnyte in me. And this obstynate Julyan seynge these meruayles cryed to hym that was keper of the serpentes. Arte not thou enchaunted of Xpine also by the whiche thou haste no power to moue the serpentes agaynst her. Then he whiche doubted the Juge trowed to haue moued the serpentes ayenst her/and they ranne vpon hym and cleue hym. And so moche euery body doubted ỹ serpentes that none durste come nyghe Xpine / & she commaunded them by the vertue of god that they sholde go agayne in to theyr owne place wout doynge ony harme to ony creature / & so they dyde. Then shs rayled agayne ỹ deed man to his lyfe whiche anone cast hym at her feete and was conuerted. And the Juge blynded with ỹ deuyll so as he perceyued not the meruayllous sygnes sayd vnto Xpine. Thou hast ynoughe shewed thy wytche crafte/and she sayd to hym. Thou man out of wytte yf thyne eyen wolde se ỹ vertues of god thou sholdest byleue them. And then he beynge pallynge wrothe made to drawe her pappes out of her body/and anone there came out mylke

in stede of blode. And for that ỹ she wout seasynge named the name of our lorde Jhesus / he made to cutte of her tonge / but she spake better and clerer after then she dyde before / and blessyd god in thā=kynge hym of his grete benefeytes that he dyde to her. And began to make her oryson vnto god ỹ it myght please hym to perfourme the crowne of her martyrdome and to receyue her to hym. And then there was herde a voyce frome heuen sayen ge / Xp̄ine pure and clene the heuens ben open for the / and the reygne without ende redy and all the company of sayntes blesseth god for the / for thou hast fro thy youthe susteyned the name of cryste / & then she prayed & glorifyed god the eyen towar=de heuen. The voyce was herde agayne whiche sayd. Come Xp̄ine my right welbyloued and cho sen doughter / and receyue the palme and perdu=rable crowne and ỹ reward of thy passyonable lyfe in the confessyon of my name. And ỹ false Ju lyan that herde this voyce blamed the tourmen=toures that they had not cutte the tonge of Xp̄ine more nerer / so they cutte it so nyghe that she shol de not speke so moche as she dyde of our lorde Je su cryst / for they toke an yron hoke and pulled out the tonge / and cutte it anone to ỹ throte. And she toke the culpen of the tonge and threwe it to the vysage of the tyraunt / and smote out his eye / and sayd to hym as holely as euer she spake before. Thou cursed tyraunt what auayleth the to cutte of my tonge to ỹ entente ỹ it sholde not worshyp

god whan my spyryte shal alway worshyp hym & thy spyryte shall dwell alway in cursednesse. And for þ thou knowest not my worde it is good reason þ my tonge hathe made the blynde. Then she whiche þ sawe Jhesu cryste sytynge in the ryght syde of his fader ended her martyrdome by two arowes that were shotte at her/ one in the syde/ þ other towardo þ herte. And a cosyne of hers whiche was conuerted by her buryed her body & wrote her glorious legende. O blessyd Xpine and holy mayden & chosen of god I praye the by the holynesse wherof god hath made the soo worthy to praye for me a synner named of thy name/ & haue pyte on me blessyd godmoder whiche haste reioyced me to haue cause to put thyne holy legende in my wrytynges the whiche at the reuerence I haue recorded a longe that it myght be agreable to the and to all women cause of good ensample.

¶ Of dyuers sayntes whiche þ sawe theyr chyldren martyred before them. Ca. xj.

What thynge in þ worlde is more tendre to a moderly herte than to se her chylde to suffre payne. But for that þ I se saythe is yet the grettest thynge as it appered to many worshypfull women whiche for the loue of Jhesu cryste offred theyr owne chyldren to tourment. As this blessyd

Felyx whiche sawe her. viij. chyldren whiche were ryght fayre yonglynges martyred before her/ and comforted and counsayled them of pacyence by moderly wordes to be stable in the faythe. And for the loue of god she had forgoten all womanly courage as to the body. And after that when she had offred them all in sacrefyse to god she wolde be sacrefyed herselfe vnto god by martyrdome.

¶Also the blessyd Julytte in the same wyse whiche had a sonne named Cyrycus / she nourysshed hym not onely with bodely fode but also with spyrytuall. For without sealynge she enfourmed hym in the faythe in suche wyse that he beynge ryght lytell and ponge myght neuer be ouercome with tourmente/ne by fayre wordes that he sholde forsake the name of Jhesu cryste / but when he was tourmented he sayd with his lytell clere voyce. I am a crysten man/I am a crysten man. I thanke the dur lorde Jhesu cryste/and he spake so openly as it hadde ben a man of. xl. yeres of age/and his good moder comforted hym the whiche was also ryght cruelly tourmented/and she without sealynge prayed our lorde and comforted other martyres/and spake of the heuenly Joye that they ydde abyde / and that they sholde haue noo drede.

¶Also what shall we nowe saye of the meruayllous constaunce and strengthe ỳ the blessyd Blandyne had/she sawe tourmented and martyred before her her doughter whiche was of ỳ age of. xv. yeres whom she comforted Joyously/ & after as a

woman sholde go to her spouse/she wente to put her in tourmente/ & was soo moche tourmented by multytude of martyrdomes that the tourmentoures were wery of her/& put her on a grydyron and rosted her & was alwaye pycked with pynnes of yron/ and she alwaye glorysyed our lorde god/& so she cõtynued anone to ꝯ dethe. ¶ What sholde I saye to the for to fulfyll our cyte of suche meyny. Come on Saynt Ursula with all thy.xj. thousande vyrgynes and blessyd martyres for ꝯ name of Jhesu cryst all theyr heedes smyten of so as they were sente to be maryed & they aryued in a londe of myscreauntes whiche wolde constrayne them to forsake the faythe of god/and they chose rather to dye than to forsake the name of theyr sauyoure Jhesu cryst.

¶ Of saynt Maryne the holy vyrgyne. Ca. xij.

Of vyrgynes martyred one myght tell a grete nombre/and the same wyse of others that lyued in relygyon/and in many other holy guyses/ and I shall tell the of tMayne of whom the hystory is ryght fayre. ¶ A seculer man had one onely doughter lytell and yonge named Maryne/so he put her in the warde of a cosyne of his owne/and entred in relygyon/and ledde ryght an holy lyfe. And not for that nature dyede hym to thynke on his doughter wherof his payne made hym to be

heuy/so he was ryght pensyke/and the abbot demaunded hym the cause of his heuynes so moche tyll he tolde hym that all his thought was vpon a doughter of his/whiche he had lefte in the worlde whiche he myght not forgete. The abbot bad hym that he sholde go to fetche her/and that she myght be put in to relygyon with hym. So was this mayde with her fader clothed as a lytell monke/and coude well kepe her close/and she was of ryght good dyscyplyne. And when she came to the age of.xviij.yeres alwaye persueryng frome good to better/the fader whiche had taught her this holy lyfe passed out of this worlde/& she abode alone in her faders celle in holy lyuynge/so that the abbot and all other praysed her holy conuersacyon/and wyst none other but that she was a man. This abbay was but.iij.myles frome a market towne So it fortuned that the monkes must of neressyte go other whyles vnto the forsayd market for to bye theyr neressaryes/wherof it happened dyuers tymes that they were nyghted in theyr comynge homewarde/in the wynter season after that they hadde done theyr busynes/so that they must nedes lye in the towne. And Maryne whiche was named frere Maryne dyuers tymes abode at his course in the forsayd towne in a certayne hostery where he lodged communely when he came to the towne. So it happe in that tyme that the doughter of the hoste was with chylde. And as she was constrayned by her fader & moder to tell

whose letter & she put it vpon frere Waryne vpon
of the fader and moder came and complayned to
the abbot whiche made hym to be sente for & was
ryghte sorowfull of this thynge. And the holy may
den had leuer take the blame vpon her than to ex
cuse her. And she kneled weppynge and sayd/ fader
pray for me I haue synned and I shall do penaun
ce. And then the abbot beynge ryght wrothe ma=
de hym to be beten and tourmented/ and put hym
out of the monastery and defendynge hym the en
trynge agayne. And he set hym on the erthe befo=
re ỹ abbay/ & lay there in penaunce/ & asked of his
bretherne one morsell of breed ones a day & ỹ dou
ghter of ỹ hosteler was delyuered of a sone/ and ỹ
moder of her brought this chylde to Waryne be=
fore ỹ abbay and there lefte it. And the holy may=
den receyued hym/ and with the morselles of bre=
de ỹ men goynge in & out gaue hym nourysshed
this chylde as thoughe it had ben his owne/ and
on a tyme after that ỹ bretherne moued with pyt=
te prayed the abbot that he wolde receyue agayn=
ne frere Waryne to mercy/ and with grete payne
they cõstrayned hym at theyr prayer. And she had
ben then .v. yeres in that penaunce before the ga=
te of the monastery. And when he was entred in
the abbaye the abbot commaunded hym to do all
ỹ foule offyces of within/ and that he sholde bryn
ge water to wasshe all theyr necessaryes/ and that
he sholde serue all the people of the place. And the
holy bryngyne dyde it humbly/ & with a good wyll

And within a whyle after she passed to our lorde. And when the bretherne had tolde this to the abbot he sayd to them. We ye that his synne was suche that he deserued no pardon. ¶ Neuertheles wall he hym and bury hym ferre from the abbay And so as they dyde of his clothes suche as he ware they sawe that it was a woman/then they began to crye and were pallynge sory for the grete euyll and greuaunce that was done to soo holy a creature without cause/of the whiche conuersacyon they had grete meruayle./This thynge tolde to the abbot he was astonyed gretely/and anone he fell downe at the feete of the holy body in grete weppynge/betynge his brest for his blame and crycenge mercy/and requyrynge pardon/and ordeyned her sepulture in a chapell within the monastery./Thyder came al the monkes amonge the whiche there was one that hadde but one eye whiche kneced downe and kyssed the holy body by grete deuocyon/and anone his syght was restored to hym the same daye. ¶ And the woman that bare the chylde became out of her wyttes/and cryed on her synne/and then she was brought vnto the holy body/and there she recouered helthe. And syth almyghty god dyde many myracles for her in the sayd place.

¶ Of the moost holy and blessyd vyrgyne Eufra
syne. Capitulo. xiij.

There was a mayde ſaleſ̃ade named Eufrasyne ꝑ whiche god had gyuen to hir fader Paffnutyen a mã of gre te tychelle by the prayers of an holy abbot ⁊ of a couent of mõkes ꝑ was ayghe hym. When this doughter was waren mo the ꝑ fader wolde haue maryed her/ but she ꝑ was gyuen in purpoſe to kepe her vyrgynyte fled clo=thed in ꝑ guyſe of a man/ ⁊ requyred ꝑ abbot ꝑ she myght be receyued in to ꝑ ſayd abbaye/ and made hym to byleue that she was a yonge man of the Emperoures courte whiche had deuocyon to be lerned in to that relygyon. The abbot whiche ſa we his grete deuocyon receyued hym with good wyll. And when the fader myght not fynde his doughter he had merualyllous ſorowe. So he ca me to the abbot to tell his grete ſorowe to fynde ſome comforte / and prayed hym and his couente to praye to god that he myght haue ſome tydyn=ges of her. The abbot comforted hym and ſayd ꝑ he myght not byleue that a chylde gyuen of god by prayer ſholde be perylſhed. Longe the abbot ⁊ the couent prayed to god for this thynge. And as this good mã myght here no tydynges came eue ry day to the abbot to haue ſome comforte in his trybulacyon ꝑ abbot ſayd to hym on a day truely I wene not that thy doughter is euyl gone for ꝑ it were ſo I deme that god wolde haue ſhewed it vnto vs of this tyme. But and ꝑ thou wylte ſpe=ſe to a chylde of deuocyon and prayer the whiche

We haue here within whiche came hyder frome ꝑ
Emperours courte/and god hathe gyuen hym so
moche of grace that euery persone that speketh w̄
hym fyndeth hym ryght well comforted. Wherfou
syen prayed hym that for goddes loue he myght
speke with hym. And the abbot made the fader to
be brought to the doughter whiche he knewe not
but the doughter knewe well ꝑ fader/so she was
anone full of teeres and tourned her a parte so as
thoughe she wolde ende some maner of oryson/⁊
the beaute and the fresshnesse of her vysage was
gretely empayred by ꝑ grete abstynence ꝑ she dy-
de. After she spake to her fader ⁊ comforted hym ⁊
made hym certayne that he sholde se his dough-
ter or he dyed/and that he sholde not doubte but
that she was in the seruyce of god where euer she
were/and that yet he sholde haue grete Joy of her
The fader trowed that he knewe that by dyuyne
vertue and departed thens ryght well comforted
and sayd to the abbot that euer syth his doughter
departed he had not founde to his courage so mo
che of comforte/and I am sayd he fulfylled with
the grace of god syth that I shall haue tydynges
of my doughter/and with that recommendynge
hym to the abbot ⁊ to the prayers of ꝑ bretherne
he departed. But he myght not holde hym/but ꝑ
he must often tymes come agayne to vysyte ꝑ ho
ly brother/and he dyde nothynge but by his coun
sayle. And thus it endured by so longe tyme that
this doughter whiche named herselfe Synaroch

had complete the space of.xxxbiij.yere within her celle. And than it pleased god to call her to hym & sykenes toke her. The good mā of ỳ ryght sorow full came thyder / and whan he sawe that Synaroche sholde dye he began to crye. Alas where be those swete wordes & those promyses that ỳ hast made to me that I sholde se my doughter. Synaroche passed to god / and the fader was not there whē he passed. He helde a writynge in honde whiche no man myght take out / ỳ abbot and all ỳ couent came to assaye but they dyde nothynge / vpon this ỳ fader came thyder with grete cryenge / and grete weppynge for his good frende whiche he founde dede on whome was all his comforte. and as sone as he approched the corpes to kysse it before all he opened the hande and toke to hym ỳ writynge / and he toke it and redde within that it was his doughter / and that none sholde touche her body to bury it but onely he / this thynge was grete meruayle to hym / to the abbot / and to all ỳ couent whiche gretely praysed her holy stablenes in vertue. And to the fader doubled the weppynge in consolacyon of his lyfe. So he solde all ỳ euer he had / and rendred hym in to the same abbaye & there he ended his lyfe. Nowe I haue tolde the of dyuers wyrgynes. So I shall tell the of other ladyes martyres ryght glorious & of holy lyfe.

¶ Of the blyssed lady Anastase and her felowes Ca.xiiij.

There was in the tyme of ỹ grete perſecucyon of the cryſten people in Rome in the tyme of Dyoclutan ỹ Emperoure. There was in that Cyte ryght a noble lady of grete rycheſſe & of grete auctoryte whiche was named Anaſtaſe. This lady had meruayllous grete compaſſyon of the tourment that ſhe ſawe done euery day to the martyres/and for to comforte them and vyſyte theym / ſhe clothed her in the habyte of a poore woman / and wente with one mayden vnto the pryſons where they were/and comforted theym with precyous meetes and drynkes/and of ſuche as ſhe myght. She waſſhed / and wyped theyr woundes/and anoynted them with ryght precyous oyntementes. And ſhe contynued ſoo longe tyll ſhe was accuſed to Publyen / whiche was a noble man of Rome whiche that wolde haue had her to wyfe / whiche waxed wrothe with it / and he made ſuche awaytes on her that ſhe durſt not come oute of her houſe. And then amonge other martyres in the pryſon there was Saynt Gyſlogone a man of ryght grete excellence / the whiche hadde ſuffered many dyuers tourmentes/and he was ſuſteyned of the goodes and the vyſytacyons of that good and gracyous lady Anaſtaſe. Vnto whome the forſayd ſaynt Gyſlogone ſent couertely dyuers epyſtles / by a good vertuous cryſten woman / counſaylynge her of pacyence/ and in the ſame wyſe ſhe ſente vnto hym by the

layd woman. And at the last so as god wolde he that helde her so shorte dyed. And she solde al that she had / and employed it all in the vysytacyon & sustenaunce of martyres. This noble lady hadde grete suyte of ladyes and of maydyns crystened. And amonge the others. ¶ There were .iij. maydens systers of noble lygnage whiche were tyght famylyer with her / one of these systers was called Agappe that other Thyonne / and the thyrde Hyrene. So it came to the knowlege of the Emperour that these noble systers were crystened / he sente for them and promysed them grete gyftes & that he wolde marye them hyghly yf they wolde forsake the name of Jhesu cryst / and as they made therof no charge he made them to be beten / & after to be put in harde pryson in the whiche prysson theyr holy frende Anastase vysyted them not sparynge nyght and day and prayed god that he wolde suffre her to lyue whyle her goodes endured to the entente that she myght employ them al in that holy werke. The Emperoure commaunded Dulcycyon his prouost that all ỹ crysten people that were in ỹ prysons sholde be constrayned by tourmentes to worshyp ỹ ydolles. So ỹ sayd prouost made them for to be brought before hym amonge whiche were the .iij. systers. And when the cursed Juge sawe them he coueyted them for theyr beaute and counsaylled them in secrete wyse by fayre wordes and promyses that they sholde accorde to hym / and he sholde delyuer theym.

But as they were all that refulynge he put them
in to the warde of one ꝑ was famyliar with hym
and he made them to be ledde in to his house and
he thought to haue them agaynst theyr wyll or ꝯ
theyr wyll. And when the nyght came he wente
alone without lyght to the house where he made
them to be brought. And as he wolde goo to the
place where he herde theyr voyce / whiche all the
nyght dyde no thynge but prayse god / he passed
by the place where all the vesselles of the kechyne
were kepte. And then he full of the deuyll & blyn-
ded with the spyryte of Lechery so as god wolde
he toke them by the necke & kylled them straytely
lyth one & lyth another / and trowed ꝑ it had ben
the maydens. And so moche he wente thus doyn
ge ꝑ he was verely wery. And when it was daye
he wente to his people whiche abode hym wout /
whiche when they sawe hym / he semed a figure
of the deuyll so moche he was soylled with fatte
and coles / and his gowne rente and traylynge in
the dyrte / so they fledde from hym all aferde. And
when he sawe them fle thus / and that they despy
sed hym he was meruayllously abasshed / wher-
fore it was / so he thought hym thathe wolde go
and complayne to the Emperesse of that ꝑ euery
man mocked hym there as he wente and scorned
hym. And when he was entred into ꝑ palas whe
re many abode hym in the mornynge / then there
began a grete crye vpon hym where some bete hy
with roddes / some shoued hym abacke sayenge.

Go out of the waye thou vnhappy and abhonyn-
nable persone thou stynkest all aboute/some scrat
ched hym in ꝑ vysage/and some laughed hym to
scorne/soo he was greately admeruaylled what
that it myght be that he was almoost out of his
wytte. For the deuyll had closed soo his eyen that
he myght no perceyue it/so he tourned hym home
agayne vnto his house ryght foule ashamed.

¶ And then another Juge was put in his place/
whiche made these thre blessyd vyrgynes to co-
me before hym/and he wolde make them to wor-
shyppe the ydolles/and for that that they wolde
do nothynge as his byddynge was/he commaū-
ded them to be dyspoyled all naked/and soo to be
beten/yet for all theyr myght they myght not de-
spoyle theym/for theyr clothes were so cleuynge
to them that there myght no man put them of/so
he made them to be put in a fyre ryght hote bren-
nynge whiche greued them nothynge. And then
they prayed to god that they myght ende theyr ly
ues yf it pleased hym/so they passed anone to our
lorde ryght gloryously. But for to showe that it
was theyr wyll to dye/the fyre neuer brente them
nor none of theyr clothes/and when the fyre was
wasted the bodyes of them were founde/the han
des Joyned as hole and fresh as thoughe they
had slepte. And the blessyd lady Anastase whiche
toke good hede of them buryed them.

¶ Of saynt Theodore the vyrgyne. Cā. xv.

Nother noble felawe had this good
Anastase whiche was named Theo
dozy/the whiche had.iij.yonge chyl=
dren./This lady foz that that she re=
fused maryage of the erle Lencady=
ne/and ꝑ she wolde not do sacrefyce to the ydolles
there was made many tourmentes foz her. And
to constrayne the better by moderly pyte made to
tourment one of her sones. But by the vertue of ꝑ
fayth whiche passed nature she comfozted hym
sayenge/sone ne doubte thou not these tourmen=
tes/foz by them thou shalte go to Joye euerlastyn
ge/and then the lady was put in pryson. A sone of
the deuyll came to her to defoule her chastyte/but
sodeynly he began to blede at the nose/and he cry
ed and sayd that a yonge felawe had smyten hym
on the nose with his fyst whiche was with her in
the pryson. So this lady was tourmented/and
at the laste they slewe her and her.iij. sones whi=
che yelded theyr blessyd spyrytes glozyfyenge god
& the blessyd Anastase buryed them. ¶ Then this
holy Anastase had so moche haunted the vysyta=
cyon of martyrs that at the last she was taken &
emprysoned/so she myght no moze dyspreȳ fayn=
tes of god/ne had no mete noz dryncke. But god
whiche wolde not that she whiche so dylygently
hadde comfozted and refresshed his holy seruaun
tes to suffre moze/he sente vnto her the spyryte of
her blessyd felawe Theodozye with a grete lyght
the whiche set befoze her a table and she brought

with her dyuers yiery ous refections. And kepte
company with her .xx. dayes / in the whiche tyme
was neuer delyuered to her mete nor dyncke / and
they trowed that she had ben deed for hongre / so
she founde all alyue and brought before the pre-
uost Whiche had grete sorowe / and for that ý dy-
uers people were conuerted by ý myracle he ma-
de her to be put in a shyp with other trespassours
that were condempned to dethe. And when they
were in the hygh see / the mayners to obey that
that they were commaunded / take the shyp and
wente in to another vessell. And then the blessyd
Theodosyne appered to them / and conueyed thē
by the see a nyght and a daye / as surely as they
had ben vpon the playne erthe / so moche that she
set them in the Ile of palme / in the whiche Ile ther
e were many hyll hoppes / holy men put in eryle
so they were receyued there / with prayenges to
god & with grete Ioye. And those that were esca-
ped with Anastase were baptysed and byleued in
god. This thyrge after come to the knowlege of
the Emperoure he sente to fetche theym all bothe
man and woman and chyldre about the nombre
of thre houdred / whiche he made all to dye by dy-
uers tourmentes. And the blessyd Anastase after
many grete argumentes that she made to ý Em-
peroure / & after dyuers tourmentes that she had
was crowned by martyrdome.

¶ Of the noble Natalye. Ca. xvij.

Natalye ꝑ noble wyfe of Adryan pryn
ce of the cheualry of the Emperoure
Maxymyan as she was cryſtened ſe
cretly in the tyme that dyuers cryſtē
people were martyred she herde ſaye
that Adryan her houſbande for whom she prayed
god without ſeaſynge was ſodaynly conuerted
in beholdynge ꝑ martyres tourmented / and had
confeſſed the name of Jheſu cryſt wherfore ꝑ Em
perour of that ryght wrothe made hym to be put
in ryght an harde pryſon. The good lady ryght
Joyous of ꝑ conuerſyon of her houſbande wente
anone to ꝑ pryſon to comforte hym / and to praye
hym to perſeuer in that he had begon / and kyſſed
the chaynes with whiche he was bounde wepyn
ge for pyte & Joye / and counſayllynge hym grete
ly that he wolde haue no reſpecte to theſe erthely
Joyes that endured but a whyle / but that he ſhol
de haue before his eyen the grete glory that was
ordeyned for hym. This holy lady was there lon
ge comfortynge hym and all the other martyres
prayynge god that ſhe myght be of theyr company
and prayed them gretely that they ſholde comfor
te her houſbande of whome she doubted her that
by force of tourmentes he ſholde not chaunge in
the ſtablenelle of the faythe / she hyſyted hym eue
ry daye / and euery daye preched hym to haue ſta-
blenelle / & many a fayre worde ſhe ſpake to hym.
But for that that she and dyuers other ladyes hy
ſyted the holy martyres the Emperoure made to

defende that no woman sholde come in to them. And therfore she clothed her in the guyse of a man And when it came to the daye of his last martyrdome she was presente and wyped his woundes and kylled his blode and prayed hym that he wolde pray to god for her. And thus passed the blessyd Adryan/and she toke with her one of his handes that was cutte of/and wrapped it full derely in a couerchefe as a relyke. This holy lady after the dethe of her housbande one wolde constrayne her to be wedded bycause she was of hyghe lygnage fayre and ryche/so she was alway in oryson prayenge god that he wolde drawe her out of the handes of them that wolde constrayne her to be wedded. And then there appered to her in slepynge ye spyryte of her housbande whiche comforted her/ and sayd vnto her that she sholde goo in to Constantynoble to burye the bodyes of many martyres that were there/and she dyde soo. And when she had ben there a whyle in goddes seruyce in bylytynge the holy martyres emprysoned/her housbande appered vnto her agayne and sayd to her/ Syster and frende Chambere of Jhesu Cryste come on in to glorye perpetuall for our lorde calleth the. And then she awoke/and anone after she passed to our lorde.

¶ Of the holy and blessyd Saynt Affra.

Capitulo. xvij.

Affra was a woman that lyued folyly conuerted to the fayth of Jhesu Cryst and was accused to the Juge whiche sayd to her. It suffyseth not the/ ỹ dyshonestye of thy body but ỹ thou muste fall in errour to worshyp a straunge god / do sacrefyse to our goddes that they maye pardon the And Affra answered / I shall doo sacrefyse to my god Jhesu Cryste that came downe for synners. For his gospell sayth ỹ a woman a synner wassh ed his feete with her teres and had forgyuenesse And he despysed neuer folyly lyuynge womā ne ỹ publycanes synners but he lete them ete w̄ hym. The Juge sayd vnto her. If thou do no sacrefyse thou shalte not be loued of thy rybaudes/ ne thou shalte receyue no gyftes of them. She answered I shal neuer receyue cursed gyftes & those ỹ I haue goten vntruely I haue prayed to the poore peo ple that they wyll take them and pray for my synnes. The Juge gaue his sētence that saynt Affra sholde be brente lyth that she wolde not do sacrefyse. And when she was delyuered to tourmente she worshypped god and sayd lorde god almyghty Jhesu cryst whiche callest synners to penaunce receyue my martyrdome in goood entente in the houre of my passyon/ & delyuer me fro euerlastynge fyre by this corporall fyre that is arayed to my body/ & ỹ fyre beynge aboute her she sayd. Lorde Jhesu cryst pleaseth ỹ to receyue me a poore synner in sacrefyse of thy holy name ỹ ỹ offred thyselfe in

tacrefyse for all the worlde/and thou ryghtfull wer
re put on the crosse for the vnryghtfull/and good
for the euyll doers/blessyd for the cursed/swete for
the bytter/clene and innocent from synne to delyu=
uer the synners. To the I offre the sacrefyse of my
body Whiche lyueth and reygnyth With the fader
and the holy ghost by all the Worlde of Worldes.
And thus endes the blessyd Affre for Whome our
lorde hath shewed syth many myracles.

¶ Here telleth Justyce of dyuers ladyes Whiche
serued and lodged the appostles and other sayn=
tes. Capitulo. xxiij.

¶ What Woldest thou that I saye to the
more sayre Xpine. I myght bryngе
to remembraunce suche ensamples
without nombre. But for that ȳ thou
arte admerayled so as thou hast
sayd here before that Wherfore all auctours bla=
me Women. I saye to the that thoughe that thou
hast founde it in the Wrytynges of auctours pay
nymes I trowe that to that purpose thou shalte
fynde but fewe in holy legendes and in the hysto
ryes of Jhesu cryst and of his appostles/and the
same Wyse of all the sayntes so as thou mayst se/
but a grete nombre thou shalte fynde of merueyl
lous constaunce by the grace of god in Women/&
good seruyces grete charytees that they haue do
ne and do Without sayntynge/and by good Wyll

to ỹ seruauntes of god bothe hospytalytees & other good dedes / so as it is wryten of Dzucyane Whiche was a good lady and a wydowe / Whiche receyued to host saynt Johñ the euangelyst / she serued hym of his mete and his dzynke. And whan the sayd saynt Johan sholde be receyued fro his exyle and those of the cyte made hym a grete feest Dzucyane was borne to be buryed Whiche was deed for sorowe ỹ he taryed so longe / & her neyghboures sayd to hym. Johan see here Dzucyane thy good hostesse Whiche is deed for sorowe for thy longe taryenge / she shal serue ỹ no moze. And than saynt Johan sayd to her Dzucyane ryse vp and go in to thy house and make redy my refectyon / & she rose frome dethe to lyfe. ¶ Also another of ỹ cyte of Lymoges named Susanne / she was the fyrst that harboured saynt Marcyall Whiche was sente thyder by saynt Peter to conuerte the countre and dyde hym ryght moche good.

¶ Also the good lady Marymylle buryed saynt Andzowe and toke hym frome the crosse / and doynge this she put herselfe to the peryll of dethe.

¶ Also ỹ holy mayde Euphygene folowed by denotyon saynt Mathewe the euangelyst / and after his dethe she made to edefye for hym ryght a fayze chyrche. ¶ Also another good lady was so moche taken w̄ the loue of saynt Poule ỹ apostle that she folowed hym all aboute / and serued hym by grete dylygence. ¶ Also in ỹ tyme of ỹ apostles a noble quene called Helyn / and it was not she ỹ

was moder of Constantyne but another quene of Oblygoys Whiche Wente to Jherusalem / in the Whiche there Was grete scarcete of vytaylles for the famyne that Was there. And When she knewe that the sayntes of our lorde that Were in ỳ Cyte to preche and to conuerte the people dyed for hongre she made to bye so moche vytaylles for them that they Were pouruayed as longe as the derthe lasted. ¶ Also When one lydde saynt Poule to be heeded by the commaundement of Nero a good lady Whiche Was called Pautylle that Was acostomed to serue hym came ayenst hym Weppynge gretely. And saynt Poule asked of her a couercheffe that she had vpon her heed / and she toke it hym Wherof the shrewde people ỳ Were there mocked hym sayenge for that it Was fayre that so moche she had loste. Saynt Poule hymselfe Wyped his eyen / & after When he Was deed he sente it agayne to the Woman full of blode Wherfore she kepte it ryght rychely. And saynt Poule appered to her and sayd that for so moche that she had done hym seruyce in heuen in prayenge for her / ynoughe of others in lyke case I myght tell the. ¶ Uaryllete Was a noble lady in the vertue of charyte. This lady Was maryed to saynt Julyan. And in the nyght of theyr Weddynge of one acorde they voWed vyrgynyte / and none myght thynke the holy conuersacyon of this Woman / ne ỳ multytude of Women and maydens that Were saued and drawne to holy lyfe by her holy monycyon. To saye shor-

tely so moche she had of grace in her that our lorde spake to her as she was in dyenge. ¶ I wote not what I sholde saye more Xpyne my dere loue I myght tell the without nombre of ladyes of dyuers estates as well vyrgynes as wydowes / or maryed women / in whome god hath shewed his vertues by meruayllous strengthe and constaunce / so be thou suffysed as nowe. For ryght well & fayre as it semeth me I haue wel quytte me of myne offyce in perfourmynge of the hyghe batayle-mentes of thy Cyte. And I haue peopled it with excellente ladyes / so as I promysed the. And notwithstandynge that I name not / ne maye not name all the holy ladyes by theyr names / whiche ꝑ hathe ben / whiche that ben / and whiche that shal be / all maye be comprehended in this Cyte of Ladyes / of the whiche one maye saye. (¶ Gloriosa dicta sunt dete ciuitas dei). That is to say / glorious thynges ben sayd of the thou Cyte of god. So I yelde it to the as a parfyte thynge wel and stably so as I promysed the. Nowe I betake the to god / and the peas of oure hyghe soueraryne be euerlastyngely with the.

A M E N.

¶ Here Xpine speketh vnto the ladyes in the ende of the boke. Ca. xix.

Myght redoubted ladyes Worshyp
ped by god nowe is our Cyte well
accheued and made parfyte / in the
whiche all ye that loueth honoure /
vertue / & prayfynge may be lodged
with grete Worshyp as wel thoſe that are paſt as
thoſe that ben nowe / and thoſe that be to come.
For it is founded and made for euery woman of
Worshyp. And my ryght dere ladyes it is a thyn-
ge natural to mannes herte to reioyce hym when
he fyndeth hym that he hathe the victory of ony
entrepryſe / and that his enemyes be confounded
So haue ye cauſe all ye my ladyes to reioyce you
nowe vertuouſly in god and in good cõdycyons
by this newe cyte to ſe it parfyte whiche may not
be onely the refuge of al you / that is to vnderſtan
de of vertuous women / but alſo the defence and
warde ayenſt your enemyes and aſſayllers yt ye
kepe it well. For ye may ſe that the matter wherof
it is made is all of vertue / and ſo truely fhynynge
that all ye maye beholde therin and ſpecyally in ỹ
emfrytaylynge of this laſte partye / and the ſame
wyſe in that whiche may touche you of other par
tyes. And my dere ladyes. Doo vſe ye not of this
newe herytage as theſe proude people whiche be
come ſo full of pryde whẽ theyr proſperyte encrea
ſeth and are mounted in rycheſſe / but by ỹ enſam-
ple of your quene the ſouerayne vyrgyne whiche
after ſo grete Worshyp that the aungell brought
to her as to be the moder of the ſone of god. She

so moche more meked her in callynge her ỳ hande mayden of god. So my ladyes as be it true that the more the vertues ben the more ye ought to yelde you humble & benygne/and this Cyte be cause vnto you to loue good maners / and to be vertuous and humble. ¶ And haue ye not in despyte ye ladyes that ben maryed to be so subiectes to your housbandes. For it is not some tymes beste to a creature to be free out of subiectyon / & that vnytnesseth the tonge of our lorde god where he sayth to Esdras the prophete. Those he sayth that vse theyr free wyll falleth in synne/and despyse theyr lorde/and defouleth the Juste people/and therfore they perysshe. So be ye humble and paeyente and the grace of god shall encreace in you/ and ye shal be gyuen in praysynge to ỳ worlde. For sayut Gregory sayth that pacyence is the entrye of paradyse and the way of Jhesu Cryst. ¶ And amon you vyrgynes in the state of maydenhode / be ye clene/symple/coye/ and without ydelnesse. For ỳ gynnes of euyll men ben set agaynst you. So be ye armed with vertuous strengthe agaynst theyr cauteyles to eschewe theyr frequentacyon.
¶ And to ladyes wedowes be honest in habyte & countenaunce and in worde/deuoute in dede and in conuersacyon/prudente in gouernaunce/pacyente in that where nede is/in mekenesse & in charyte. ¶ And to all generally/grete/meane/ & lytel wyll ye alway to be set in defence agaynst the enemyes of your worshyp & chastyte. Se my ladyes

holde these that accuseth you maketh all them lyers that blameth you. And put abacke these loseng yers whiche by dyuers draughtes hurteth and withdraweth that that ye ought to kepe so well/ that is to vnderstande your worshyppes. O the lewde loue of whiche they counsayle you and styreth you therto. Flee it for goddes loue flee it/ for be ye certayne/thoughe that the semblaunt be fayre it is deceyuable/that at all tymes the ende of it is preiudyce to you. And thynke not the contrary for otherwyse it maye not be. Remembre howe they call you fraile and false/and alwaye they seke engynes tyght straunge and deceyuable with grete payne and trauayle for to take you so as one do the to take wylde beestes. Flee theyr gynnes my ladyes/flee theyr acquayntaunte vnder laughyng of whome is lapped venyme ryght full of anguysshe whiche bryngeth one lyghtly to the dethe And thus that it please you my ryght redoubted ladyes to drawe to the vertues and flee vyces to encreace and multeplye our Cyte/ and ye to reioyce in well doynge. And me your seruaunt to be recommended vnto you in prayenge god whiche by his grace in this worlde graunte me for to lyue/ and perseuer in his holy seruyce/ and at the ende to be pyteous to my grete defautes/and graunte bothe vnto you and me the Joye whiche endureth euermore. A M N.

Finis.



¶ Here endeth the thyrde and the laste partye of the boke of the Cyte of Ladyes. ¶ Imprynted at London in Poules chyrchyarde at the sygne of the Trynyte by Henry Pepwell. In ỳ yere of our lorde. M. CCCCC .xxj. The. xxvj. day of October. And the. xij. yere of the reygne of our soue rayne lorde kynge Henry the. viij.


Sancta Trinitas vnus deus.
Miserere nobis.